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INTRODUCTION TO THE JOURNAL.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaura from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionial, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of all medical schools.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY of ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGNOMY, anthropology fully explains the triune constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervauric practice, which have been heretofore superficially empirical. It

also gives us new views of animal development and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisectioning anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcognomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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The Giant March of Science.

IN exploring the far-off mysteries of the universe, next to the telescope and Psychometry must be ranked SPECTRAL ANALYSIS, which reveals the chemical composition of the remotest bodies that send us their light. Its discovery is interesting, and "shortly before his death the late Dr. Kirchhoff, of Berlin, related the true story of the discovery of *spectral analysis*. He and Bunsen were then professors at Heidelberg, and kept bachelors' quarters in the well-known 'Riesenstein.' Upon one of their daily promenades Bunsen remarked: 'Kirchhoff, we must discover something which will be too simple to be true.' They returned and went to work. But years passed by before the discovery was effected. Experimenting one day in his laboratory, Kirchhoff happened to place a burning lamp in the rays of the sun. A dark place appeared at once. Thinking it an 'optical illusion' he repeated the action, only to find the dark ray reappear and give place to the ordinary ray when the lamp was removed. He called Bunsen. The experiment was repeated many times and always with the same result. They could not explain it. Finally Bunsen proposed that they go home and 'think of other things' for a while, possibly some explanation might be reached. They lolled in their easy-chairs, smoking their long student pipes and talking of the days of their youth and the gossip of the hour. The afternoon had almost passed when Bunsen sprang to his feet with the remark, 'Eureka! The flame of the lamp is fed by the same stuff which is burning in the sun!' They hurried back to the laboratory, tried a number of experiments and the great discovery was made. That night there was a jollification in the bachelor quarters of the modest hotel. A few weeks later the whole world knew of the discovery, and Kirchhoff and Bunsen were enrolled among immortal scientists."

The combination of photography and large telescopes is continually increasing our astronomic knowledge. "The discovery of the nebulous condition of the Pleiades has been an almost startling illustration of what may be learned by sheer perseverance in exposing sensitive plates to the sky. Nearly thirty years ago M. Tempel, an exceptionally acute observer, detected a filmy veil thrown around and floating far back from the bright star Merope, and Mr. Common saw, with his three-foot reflector, February 8, 1880, some additional misty patches in the same neighborhood. In general, however, the keen lustre of the grouped stars appeared relieved against perfectly dark space. Great, then, was the surprise of the MM. Henry on

perceiving little spiral nebula clinging round the star Maia on a plate exposed during three hours November 16, 1885. The light of this remarkable object possesses far more chemical than visual intensity. Were its analysis possible, it would hence doubtless prove to contain an unusually large proportion of ultra-violet rays. It is of such evanescent faintness that its direct detection was highly improbable; but, since it has been known to exist, careful looking has brought it into view with several large telescopes. It was first visually observed on February 5, 1886, with the new Pulkowa refractor of thirty inches aperture, and M. Kammermann, by using a fluorescent eye-piece, contrived to get a sight of it with the ten-inch of the Geneva Observatory. The further prosecution of the inquiry is due to Mr. Roberts, of Liverpool. With his twenty-inch reflector he obtained, on October 24, 1886, a picture of the Pleiades that can only be described as astounding. The whole group is shown by it as involved in one vast nebulous formation. 'Streamers and fleecy masses' extend from star to star. Nebulæ on wings and trains, nebulæ in patches, wisps and streaks seem to fill the system as clouds choke a mountain valley and blend together the over-exposed blotches which represent the action of stellar rays. What processes of nature may be indicated by these unexpected appearances we do not yet know, but the upshot of a recent investigation leads us to suppose them connected with the presence of copious meteoric supplies and their infalls upon the associated stars."

The *New York Sun* says: "Nobody would have believed, ten years ago, that any such achievements and discoveries as we have recently witnessed were possible. It is as if a new sense had been given to man. We are surrounded by thousands of celestial phenomena which powerful telescopes were unable to disclose to the eye, but which the same telescopes, when properly prepared, reveal to the more sensitive, or more efficient, retina of the photographic camera. Even well-known objects, like the Orion nebula, take on new forms, and are beheld surrounded by unsuspected subsidiary phenomena when they are photographed. The etheric undulations which escape the ordinary sense of sight, have a story of their own to tell respecting the constitution of the universe; and by impressing their images upon chemical films, they give us glimpses into the arena of the heavens that are startling in their significance. We now possess well-printed photographs of vast and monstrous creations, gulfs of chaos, like some of those strange nebulous masses in Orion or the Pleiades, whose existence had hardly been suspected four or five years ago.

"Streams of suns, strung along like pebbles in the bed of a creek, are seen involved in streaks and masses of nebulous matter of perfectly enormous extent. In one place in the group of the Pleiades, which at this season adorns the evening sky, there is seen, in the photographs taken at the Paris observatory, a nebula in the form of a long, straight, narrow streak, upon which six or seven stars are set, like diamonds on a silver bar. Assuming that the parallax of this object is half a second of an arc, which is the largest possible value

that could be given to it, it has been shown that the length of that strange nebulous pathway, leading from sun to sun, cannot be less than five hundred thousand millions of miles; and the distance between the two nearest of the stars thus connected is more than four hundred times as great as that which separates our sun from the earth! The reader should keep in mind that these are minimum values, and that in all probability the dimensions involved are really much larger. By the same calculation the width of the nebulous streak can be shown to be not less than seven hundred and eighty million miles, or more than eight times the distance from the earth to the sun. It seems highly probable that this great streak is in reality only the rim of a broad circular disk of nebulous stuff, presented edgewise toward the earth, and which, as indicated by the stars already involved in it, is undergoing changes that will finally result in its complete transformation into stars.

“One of the most interesting of the celestial photographs recently taken has just been published in England. It is a photograph of the great nebula in Andromeda, made by Mr. Roberts of Liverpool, and it shows that stupendous cosmical mass in an entirely new light. Heretofore it has been represented as a shapeless expanse of nebula, sprinkled over with stars. But the photograph brings into view fainter portions which give a most suggestive shape to the nebula. It is now seen to be composed of a huge central mass encircled by ring within ring, and presented in an inclined position to our line of sight so that its outline is strongly elliptical. This is regarded as confirmatory of La Place's nebular theory of the origin of solar systems. Two or three globular masses are seen, whose situation and aspect suggest that they are in the act of formation from the nebulous rings, just as the planets are supposed to have been shaped from similar rings in the first stages of our solar system. The appearance of motion, or rather of the evident effects of motion, as shown in this photograph, is very striking. Covering all the sky where the nebula is, dotting the nebula itself over as thick as falling snowflakes, appear innumerable stars. Through these stars shine the great ovals of the nebula surrounding the enormous, white, and comparatively-shapeless central body. In the stream-like arrangement of the stars, in the broad sweep of the nebular rings, even in the chaotic central aggregation itself, the eye is seized by the whirling appearance that characterizes the whole phenomenon. It is like facing a storm of snow, and perceiving through the fast-flying throngs of nearer flakes a huge eddy of the storm bearing down upon the beholder, furiously swept and gyrated by a cyclonic blast into an immense white, confused, all-swallowing cloud! In fact, the simile of a storm is particularly apt, if one has in mind Mr. Lockyer's recent theories, according to which nebulae must be regarded as clouds of whirling and clashing meteors. Considering that the dimensions of the nebulous phenomenon in the Pleiades, described above, sink into insignificance in comparison with those of this nebula in Andromeda, it is enough to make the imagination dizzy to gaze upon Mr. Roberts' photograph.

“Wonderful as are these discoveries, there is reason to believe that they will soon be exceeded by the astronomers of our own country, who have heretofore repeatedly proved that Yankee ingenuity is as superior in the conquest of the heavens as in other lines of human effort.”

As to these meteoric bodies, the son of Charles Darwin, Prof. Geo. H. Darwin, of Cambridge, England, has published in *Nature* “some very interesting suggestions as to the mechanical conditions of a swarm of meteorites. Although these papers are only an abstract of a great memoir read before the Royal Society, they will be interesting to the reader, even if he be not sufficiently trained in mathematics to follow the treatment of the subject, as an example of the singularly great resources which are now at the command of physical science through the modern advance in the methods of mathematical treatment of such problems. Prof. Darwin’s study is directed to the solution of a series of problems concerning the development of solar systems from the more ancient aggregations of meteoric bodies, such as are supposed to be preserved in the far-away nebulæ. The most curious result of his surprising analyses is found in his conclusion that ‘a swarm of meteorites is analogous with a gas, and the laws governing gases may be applied to the discussion of its mechanical properties.’ This is true of the swarm from which the sun was formed when it extended beyond the orbit of the planet Neptune.

“When the illustrious philosopher who founded the nebular hypothesis explained the generation of the solar system and brought us to the point where we were forced to conclude that the suns and planets were formed from an originally nebulous body, none dared to hope that we ever should be able to explore the modes of action which took place in the progressive consolidation of this ancient state of matter. Mr. Darwin has shown that from our assured basis of experiment and observation we may go step by step backwards, proceeding always by what appear necessary considerations, until the inconceivable protracted life history of this stage of matter is in a manner revealed to us. The work is surely one of the most surprising pieces of far-seeing which has been presented to science.”

Meteorites are not strangers on the earth. The *London Times* says: “As a gentleman, a well-known public official, was passing from St. James’ Park into Pall Mall by the garden wall of Marlboro House, on Saturday last, June 12, at a quarter to 5 in the afternoon, he suddenly received on the right shoulder a violent blow, accompanied by a loud crackling noise, which caused him great pain and to stumble forward as he walked. On recovering his footing, and turning round to see who had so unceremoniously struck him, he found that there was no one on the pavement but himself and the policeman on duty at the park end of it.

On reaching home the shoulder was submitted to examination, but nothing was at first discovered to account for the pain in it. But in a little while the servant who had taken away the coat to brush brought it back to point out that over the right shoulder the nap was pressed down flat in a long, straight line, exactly as if a hot wire

had been sharply drawn across the cloth. The accident is therefore explained as having been caused by the explosion of a minute falling star or meteor."

A meteoric stone which fell in Pennsylvania about the last of September was thus described in a dispatch of October 1st: —

"The aerolite meteoric stone which caused the loud detonations heard throughout the greater part of Washington and Allegheny counties on Saturday last, fell upon the farm of Mr. Buckland, in Jefferson township, near the West Virginia line, instead of Cecil as reported. Ellis Jones, a mail carrier, witnessed the fiery body in its flight through the heavens. He said he never beheld a more awful or impressive scene. His horse suddenly stopped, and he heard a noise as if the winds were rushing onward with great violence. Looking up he saw, moving high above him with incredible velocity, a huge mass, which he describes as resembling a great coal of fire as large as a barn. There appeared to be attached to it an immense flame of a deeper color than the coal, which tapered off into a dark tail with a sinuous trace. All in a moment Mr. Jones states the noise accompanying it ceased, the fire-like appearance, the flame, and the black tail disappeared, and in their stead the stone assumed a whitish blue hue, which it retained until it passed out of sight. When the stone fell it broke into three pieces. It is grayish in color, with a tendency to red in streaks."

However, there have been so many fictitious stories of aerolites in the newspapers, it is not safe to believe any of them until confirmed from authentic sources.

The astronomic source of these small flying bodies which are continually bombarding the earth must be referred to a vast number continually circulating in orbits round the sun. An able astronomical writer says: —

"Asteroid No. 272 has been discovered. Probably there are a good many more, as yet undiscovered. The existence of this broadly scattered and anomalous company — if such irregularly and widely separated objects can be called a company — has long been the greatest puzzle of planetary astronomy. They occupy a profound gulf of space, between Mars and Jupiter, which ought to be, according to Bode's Law and the symmetrical ratio of planetary distances held by some good-sized planet. 'The attraction of Jupiter's mass' is the commonest explanation put forth to account for the phenomenon — the theory being that the gravitational power of the giant planet, at periodical times in his great year, is such as to prevent these asteroids from uniting in one consolidated globe. But this explanation presents obvious difficulties. In the first place, it does not account for the asteroids themselves. It does not show how such a mass of little globes came into existence in that form, and in such numbers, and all, too, having a general orbit between the orbits of Mars and Jupiter. Moreover, the coming together of 300 small globes, already existing as separate little worlds, and all, probably, very old, as well as globular and hard, would seem to be an awkward and difficult way in which to create a respectable planet. It is not,

to say the least of it, the way in which the other planets were formed, if we may trust LaPlace and the nebular hypothesis. The other explanation, less frequently put forth, that the power of Jupiter's mass proved sufficient in the long run to burst into fragments some supposititious former planet, that held that orbit, while it may be much nearer the truth in one respect, is unphilosophical in other (and these the most essential) particulars; for, although it fills that vast, anomalous, and inharmonious gap with a former planet—as the symmetry and proportion of the solar system seems to require—it gives to the giant planet far too great a pulling power. Without other and decisive conditions to aid the performance, it is obvious that even the mass of Jupiter could not avail to pull to pieces, by the mysterious law of attraction, a separate integral planet. Besides, to suppose such a thing possible would be to suppose also that the greater planet would draw to itself all the separate parts of the ruptured original.

“But it is by no means inherently improbable that once, in some unimaginably remote time in the past, a planet really did exist between Mars and Jupiter, and that these whirling little bodies, called asteroids, pitched at such wildly eccentric angles of inclination, formed that entire plant. That would make regular and orderly the planetary distances—which increase largely (but in a generally symmetrical order) as we go outward from the sun. But if there was once such a world, how came it to be broken up? Are we, then, to suppose that the orbs of space are governed by no law which prevents them from bursting their bounds, ‘shooting madly from their spheres,’ and coming in destructive collision?

“By no means. We believe there *is* such a wise and beneficent restraining law. How, then, did the lost planet go to pieces?

“That is a question to which existing astronomical science cannot return an answer. Speculation on such themes is properly but lightly regarded. But an answer to the above question can be given, which, while it has nothing (or very little) to stand upon in the positively ascertained facts of astronomy, may prove to be the truth when astronomy learns more about the structure and history of the solar system.

“We have said above that the planet Jupiter never could have pulled into fragments a complete planet, ‘without other and decisive conditions’ to aid that performance. Supposing such a planet to have existed, it is not necessary to give Jupiter the credit, or the blame, of tearing it asunder, or even of materially aiding that achievement. The time will probably come, sooner or later, when it will be learned that planets, like everything else, have their periods of growth and decay; of youth, middle-life, and old age; and that in the latter stage a planet's waters recede, dry up, fail—that the dried-up-surface, and inner part, in time opens in great cracks, or chasms, and that finally the dead globe bursts asunder by the centrifugal force of its rotation.

“Such a course may have been the history of the assumed Lost Planet. But, if true of that supposititious former world, why not of Mars also, or even the earth?

"The presumption is that the planet in question was not quite as large even as Mars. These asteroids, consolidated, would hardly make a planet as big as Mars. Now Mars is far older than our world, and the Lost Planet must have been, according to the nebular hypothesis, much older than Mars — and Jupiter older than either. So small a world as the planet Mercury — the probable approximate size of the broken-up planet — would naturally go through its several stages of existence in a period almost infinitely less than a planet like Jupiter, or even our Earth, would require — without taking into account the fact that it must have been a thousand million years older in time than even its next neighbor on this side, the ruddy planet Mars.

"One puzzling circumstance, which may perhaps be thought to be inconsistent with this theory of the origin of the asteroids — a theory here presented, so far as we know, for the first time — is the ascertained smallness of the densities of the outer (and therefore older) planets. They appear to be of a far more refined constitution than ours. Saturn, for example, among the other marvels of that wonderful world, has a density less than that of water. Of Uranus, that far telescopic planet which shines with a sea-green light, and possesses moons that have a retrograde course, the specific gravity is less than that of water, and only about equal to that of ice; nor is Neptune's much greater. These facts somehow do not seem to consist well with this theory of the drying up of planets in their old age. But — can anybody present a more acceptable explanation of the existence of the zone of asteroids?"

Of these lost planets it may be expected that Psychometry will hereafter give us the most satisfactory account. Prof. Denton's description of the lost planet Sideros, discovered by investigation of fallen meteors, is one of the greatest achievements of science.

The *N. Y. Home Journal* says: "The modern science of astronomy is so full of complicated details and refined calculations that to obtain a tolerable mastery of it years of study, not to speak of the special mental aptitude, is necessary. But this consideration should not deter us from a little innocent star-gazing, if we are so minded. And why should we not be so minded? Star-gazing is an æsthetic discipline of the highest order, that is to say, it is a means of cultivating in the soul the purest and highest emotions. Who, on a summer night, climbing perchance some gently ascending path, has not been suddenly arrested by the vision of the starry sky, as if seen for the first time? And who does not know the overwhelming sense of awe which comes with this outlook into the infinite? — so overwhelming that highly sensitive as well as frivolous spirits will perhaps shun the repetition of the experience. Indeed, to this soul-shivering sense of awe is undoubtedly due the fact that notwithstanding the fascination of this sublime spectacle so few undertake the easy and always accessible task of individualizing the stars, grouping them, making personal friends of them and calling them by name — in obedience to that instinct which impels us to give name to whatever we hold dear. But wait. Following upon this

first sense of overmastering awe, if you continue your gaze into these infinite depths, there will spring up from the soul a sublime joy, a gladness beyond the utterance of words. We wish we could quote from memory that most delightful passage in the *Iliad* where the 'father of the poets' sings of the trooping forth of the stars from their folds as night comes on and how the shepherd's heart was glad. Why may we not be permitted to study the skies as the shepherds of old studied them, unburdened by the vast generalizations and intricate calculations of modern astronomy? As an offset to the belittling effect of everyday affairs, what more ready resource have we than this contemplation of the starry heavens—from the hill-tops, from the roof-tops, and the open city squares? A recreation of this kind is a true re-creation, for it touches the primal springs of emotion and renews the youth of the heart. Mr. Garret P. Serviss's book, '*Astronomy with an Opera-Glass*,' offers us an admirable hand-book and guide in the cultivation of this noble æsthetic discipline. For convenience' sake the author classifies the stars under the successive heads of stars of spring, stars of summer, of autumn, of winter, appropriating to each section the constellations that may be most conveniently observed in the earlier hours of the night. A concluding section is devoted to the moon, the planets, and the sun. The only instrument with which the observer is equipped is a good opera-glass. But, says the author, 'it was with an instrument which in principle of construction was simply an opera-glass that Galileo made his famous discoveries,' and 'the opera-glass, on account of its brilliant illumination of objects looked at, and its convenience of form, is still a valuable and, in some respects, unrivalled instrument of observation.' The volume is well supplied with illustrative maps of the stars, and, with the author's clearly-given directions, it will be an easy and pleasant task to trace out their groupings, learning meanwhile from him a great deal about them—their peculiarities of light, their history in scientific discovery and their mythological associations—which will give then an individual interest and the charm of personal acquaintance. And there are occasional glimpses into the wider fields of astronomic science which may awaken an intellectual curiosity that only systematic scientific study can gratify. The book is published by D. Appleton & Co. A handy planisphere—an arrangement of revolving disks showing the location of the constellations at any hour of the night on any day of the year—is published by Whittaker of this city and will be found a useful auxiliary to this guide-book to the stars."

The Doctrine of Reincarnation, and its Amusing Absurdities.

THE wide prevalence of any theory or opinion is strong presumptive evidence that there is "something in it," and that it is worthy of profound attention, for I would not scornfully overlook even an extreme opinion entertained by a single individual. Reincarnation

has obtained some currency as a doctrine among spiritualists, especially in France, and among those who are more imaginative than scientific. It has, in some cases, been adopted by spiritual teachers, though not by any whose habits of thought are scientific. I do not profess to have investigated the subject thoroughly, for it does not present the indications of truth, and I prefer not to dig in a barren mine.

I have not yet heard the doctrine stated in a manner which would appear either rational in itself or consistent with facts, and while waiting to hear a rational exposition, I would venture to state the difficulties which seem to stand in the way of the current hypothesis, in the hope that out of these vague speculations some truth may be developed not entirely useless or barren.

The insurmountable objection to my mind, is the absence of corroborating facts. It is maintained that certain spirits, and according to some theorists an immense number, feel a desire to renew their experience of earth-life, and to do that, they abandon their supernal life and enter the womb of some woman in conception, to develop as a fœtus and be born as an infant.

Have we the slightest evidence that such an event ever occurred? If it did, the reincarnating spirit would be absent from its supernal home during its whole earth-life. But in the millions of interviews or intercourse between spirits and mortals, who has ever heard of any spirit being absent or lost from its spirit-home? Had reincarnationists looked at this subject logically, they would have felt the necessity of proving that the reincarnated spirit was not in spirit-life, but on the earth. In the entire absence of such evidence, I assume that such an event never occurred, and I would undertake to hold communication psychometrically with any of the spirits who are said to be reincarnated, and to get their views upon the subject. If some commonplace individual assures me that he is a reincarnation of King Solomon, I will venture to furnish him evidence that King Solomon himself knows nothing of it.

It is said that the builder of the Spiritual Temple in Boston has been told by his fraudulent medium that he is a reincarnation of King Solomon returned to earth to continue temple-building, and that he believes it as he believes the other impostures and mummeries of his medium, who personates Jesus Christ and any other ancient spirit that suits his fancy. This reincarnated Solomon is very easily duped, and instead of wisely upholding spiritualism, has taken exactly the course that would make it ridiculous as an embodiment of ignorant credulity.

I attended a lecture in the temple in behalf of reincarnation, and the sole argument advanced was, that reincarnation was the only plan on which God could manage the world in accordance with the lecturer's idea of Divine Justice. As reincarnation was to him a very good plan, it must be God's plan—a very common idea of theological cranks, who think themselves capable of planning the Universe.

If we interrogate the living who have the highest psychic endow-

ments, the most perfect memory, and the most far-reaching intuition, they can tell us nothing of reincarnation from their own experience. If we seek the wisest of those who inhabit the spirit-world and obtain their ideas either by psychometric impression or by slate writing from themselves, we learn that they do not recognize absolute reincarnation as a fact, though they admit the possibility of an earth-attracted spirit existing in close connection with a mortal to acquire a knowledge of earthly scenes; but no matter how closely the spirit may be allied with the mortal, such alliance, even if it amounts to absolute obsession is not what is called reincarnation.

If this is not sufficient to settle the question, and if the theory be changed to affirm that only in some very rare and extraordinary cases this reincarnation occurs, concerning personages of whom we know nothing, it is hardly of sufficient practical importance to occupy our time, but if it still be urged as a possibility, a mysterious phenomenon, which may throw some light on the laws of spirit-life, I meet it with the assertion that it seems to me one of those violations of the laws of nature, which, if they are not as Spencer would say, absolutely "unthinkable," are still so essentially irrational as to require a tremendous amount of evidence to make them even plausible.

If a fully-developed and enlightened spirit could change into the germinal and undeveloped soul of a foetus, or the minute psychic element which exists in spermatozoa, ovary, or egg, and thus begin a spiritual growth which would result in an entirely different spirit or character, then such things are possible, and there must be other examples in nature of their occurrence; but they never occur; nothing like it has ever been observed. Universal experience affirms its total impossibility. One animal never changes into another, and life evolution never turns backward.

If a spirit thus descends into a mortal, whether in spermatic animalcule, or the female ovary, or the developing foetus, wherein would such an act differ from suicide? One life is ended absolutely. The vitality of the animalcule or even of the embryo brain has not a single element, faculty, or characteristic of the preëxisting spirit. Everything that constitutes its identity is gone, as effectually as if in the Hindu conceptions of metempsychosis the spirit had been changed into a cabbage or a stone. The connecting link that makes an identity is totally absent, and as there is nothing in the infant that belongs to the supposed spirit, so there is nothing in the infant that does not belong to its parentage. Its mental characteristics, even to the smallest habits and peculiarities, have been derived from its parents, from their prenatal condition, or from conditions during gestation, or perhaps from conditions inherited from their ancestry, and its body is in like manner derived from its parents.

When the spirit parts with all its powers, characteristics, and faculties to become a mere spiritual germ, vastly below idiocy, a close approach to annihilation (for there is no definite conscious volition, emotion, or character in the embryo, but only a possibility of their evolution), such an act resembles so closely a spiritual suicide, that it

must be a chimera of the imagination. A spirit cannot annihilate itself, and instead of suspending its powers to go into hibernation like certain animals, we know that spirit-life is a state of far higher and more uniformly sustained consciousness than earth-life.

On this fantastic hibernating theory, how does the spirit manage to hold itself still and unconscious, and when, if ever, does it wake up to the consciousness of its powers? if such waking up ever occurred, the spirit being aware of its entire past life and possessed of its advanced powers, would be able to astonish the world by the narrative of its preëxistence, but no such marvellous event has ever happened. We may find a few peculiar individuals who have a dim, dreamy notion of having had a prior life, but it is only a dreamy notion, which may have arisen from scenes in their dream-life, dimly remembered, or from impressions made upon them by spirits of which they have retained a vague conception. If the spirit supposed to have reincarnated neither remembers his past life nor possesses the characteristics which he once manifested, then he is in no respect the same spirit, and the man who supposes himself a reincarnated spirit is nothing but the offspring of his parents, with the qualities which arise from education, heredity, and prenatal influence, among which there may be a considerable amount of credulity, and his belief in identity with a prior spiritual being is hardly as rational as that of the boy who maintained that he had kept the same knife fifteen years, because when it lost its only blade he got another blade, and when the handle was accidentally smashed he got another handle, and when he got tired of its old condition he swapped it off for a new knife.

Ultra reincarnationists think we may thus swap off our sex and come back either as a man or woman, so that Julius Cæsar may now be a timid, hysterical school-girl. Why not then come back as a monkey or as a hog, as some reincarnationists suppose quite possible, so that when the butcher kills a hog he may be cutting the throat of his grandfather. All idea of human relationship and permanent union of friends and relatives is thus abolished and the history of human life becomes as chaotic as the dream of a lunatic. Such superstitions as these seem hardly worthy of a serious discussion, but the follies of antiquity have a dreadfully long lease of life, and the whole reincarnation theory is cherished by the so-called "theosophical society" of India and is slowly spreading in the United States.

If a medium professes to be under absolute control by some spirit, and yet that assumed spirit knows nothing of his own native tongue or the incidents of his life, and manifests none of his intellectual and moral characteristics, we are sure there is no spirit in the case, but only a deluded mortal. In like manner if the mortal who supposes himself a reincarnated spirit knows nothing of that spirit, as to life and language, and has none of his characteristics, it would seem to be a similar delusion. So far as I am informed there are no instances of reincarnated spirits that could stand this test.

How, then, does this theory originate—on what basis does it

stand? When I asked the question of a very intelligent reincarnationist, he replied that he assumed reincarnation to be true, because he could not conceive that a new life should begin in any human being, — he thought there must be a prior life. This makes reincarnation a universal process, which is a fatal supposition, as it would require the whole spirit-world to be engaged in preparing to dive down into the ocean of matter, as if the earth-life were preferable to that of the summer-land. Such a theory is hardly worth discussion.

Moreover it is an arbitrary disregard of the whole course of nature. There is no difficulty whatever in conceiving a new life to begin in conception and gestation, for such is the law of nature. Every thing that lives, whether man, animal, or plant, develops by its life a germinal life similar to itself, and if the life is not derived from the parent source then the entire myriads of animal, fishes, insects, and plants, instead of originating seeds or germs as we see them doing, must be calling from the spirit-world an infinite number of spiritual animals, fishes, plants, and insects for reincarnation, all of which must be very busy to jump in at the right time to vitalize the seeds and prevent the vegetable and animal kingdoms from coming to a sudden end.

Does not all this seem fantastic or insane, and do not such wild theories prompt to ridiculous acts? The boy may claim to be the ancestor of his own father, and the clown to be an ancient king. A young Spanish gentleman, it is said, was greatly annoyed by an old man who recognized in him the incarnate spirit of his own mother and wished to treat him as a mother. It is a wild assumption to say that life cannot originate by transmission from prior life. Its transmission is just as obvious in the case of vegetable or animal seeds, as when a cutting from a tree is developed into another tree. We see the transmission of life; we know nothing of reincarnated life either in animals or plants. It seems but a baseless assumption; yet on this baseless assumption my friend rested his doctrine of reincarnation. When we recognize the transmission of life by seeds, germs, or cells, the whole foundation of reincarnation seems to be gone. Nor do I see the least foundation for reincarnation in the phenomena of inheritance. There is nothing in vegetable, animal, or human life which is not obviously the result of ancestral character and ancestral conditions, modified by the environment.

The parents are the efficient and satisfactory cause of the offspring. We need no other cause, and we perceive none. If spirits were hovering around to be reincarnated, some who are gifted with spiritual sight would in some of the ten thousand millions of instances have had a glimpse or a realizing sense of their presence, and indeed it is remarkable that some of our credulous women full of reincarnation theories have not recognized such spirits. If the idea is once suggested we may expect some credulous mother to report that Jesus or Solomon has entered her unborn babe.

The reincarnation hypothesis seems to be hedged around with insurmountable obstacles on all sides. To establish the theory as just

stated, we must deny that the father and mother can produce offspring at all, without the assistance of some stray spirit, and if human beings cannot, neither can animals; if animals cannot, neither can zoophytes nor plants of any species, and there must be an infinite realm of animals, birds, quadrupeds, reptiles, fishes, insects, worms, trees, shrubs, grasses, and even lichens or mosses in the spirit-world to keep up life on earth, if the life here cannot sustain and propagate itself.

There is an equally fatal obstacle to reincarnation in the moral aspect of the question, for unless we take the insane view that all life on earth is barren and must be recruited from the tribes of wandering spirits, we may ask by what right does the reincarnating spirit thrust itself into a family unasked, eject the rightful offspring, and put itself in the place? Wherein does such an act differ from pre-natal robbery and murder? What right has the burglar spirit to come back to life in this manner, destroying a life to indulge a depraved taste for turning back in its evolution and abandoning the realms of purity and wisdom? The basest of the bird species is the cuckoo, which inserts its own eggs in the nests of other birds, to destroy their offspring. Reincarnation asserts the existence of cuckoo spirits, and in its most extravagant form degrades all spirits to that dishonorable level. It is a pessimistic theory, which denies the creative benevolence, and darkens the entire aspect of destiny.

I attach no importance to the argument that the continuance of future life depends upon the eternity of past existence, as that which has a beginning must also have an ending, and therefore an immortal existence cannot have a beginning. This is a superficial view. The mortal body which begins in conception and gestation comes to an end, but the immortal spirit is from the eternal or Divine, and returns towards its origin, expanded by growth in earth-life, in which it has been continually assimilating the Divine element through both the terrestrial and the spiritual environment.

The physical body is as immortal as the spiritual, yet its immortality is not in the form of a human body, but as material elements, recognized by chemistry, while the spiritual being, nobler in nature, continues its existence as a perfect organization not subject to that decomposition which is due to chemical affinities.

Its elementary existence did not absolutely begin on earth, for its spiritual elements are eternal. And as the spirit returns up to the spirit world, so does the matter of the body return to the material world. Its organization which had a beginning was temporary, but its constituent atoms are permanent. If they have an ending as matter we do not know it. Thus does the argument for pre-existence of spirits vanish into nothingness when critically examined.

There is no fully developed spirit ever incarnated from any source. Life does not first appear in matter as a fully developed spirit. It comes as a germ and grows into full development. It grows through life and continues growing in the spirit realm, whether it is translated thither as a child or as an adult. The growth of the spirit like the growth of a seed, is the fact which superficial thinkers have over-

looked. Traced back we find the spiritual germ in the spermatozoa as much the product of the parent as any other secretion.

I do not perceive that reincarnationists have ever demanded a rational proof before accepting their theory. They should demand positive evidence that some intelligent spirit has abandoned the spirit-world, and cannot be heard of in spirit-life; that some mortal can give a full account of the details of his former existence, and manifest the possession of his old spiritual identity and capacities; that children should develop regardless of the laws of heredity, and become able to reveal their former life on earth as in heaven, and that intelligent spirits should give a rational narrative of the lives through which they have passed, capable of being verified. If none of these things are possible, the reincarnation theory as commonly presented must be classed among delusions.

In the dreary treadmill round of reincarnation the sublime purposes of creation are defeated. Our weary life-struggle is ended, only to begin another, and the glorious progress in love and wisdom of the higher life is continually arrested to renew the debasing influences of life on earth, amid the selfishness, the struggles and wars, the sickness, crime, and suffering of half-developed humanity.

Not such is the law of evolution and progress, which assures a grander future for nations on the earth, and the fruition of all our hopes in the spirit-life which advances toward the Divine.

I would not deny that there may be intimate relations between the world of spirits and terrestrial humanity, which have a vague and shadowy resemblance to some ideas of reincarnation. But of this I need not speak at present, for it does not change the conviction that the reincarnation of Kardec and the metempsychosis of India are but a survival of ancient superstitions which must disappear in the light of science.

The greater portion of the foregoing was published in the *Religio-Philosophical Journal*, of Chicago, nearly three years ago, and the believers in reincarnation invited to reply. No response has appeared, and we have little reason to hope anything like a rational or scientific response will ever appear, for the doctrine of reincarnation herein discussed is a portion, and an essential portion, of the great mass of Asiatic superstitions which, under the name of Aryan philosophy or (Hindu) Theosophy has been sustained and propagated by that blind faith which scorns the rational processes and limitations of reliable science, as zealously as the Christians of the dark ages when millions were burned for witchcraft and heresy.

Whoever enters the sphere of so-called theosophic (Hindu) literature is surrounded by an atmosphere of credulity, and if weak in mind surrenders to its anæsthetic and visionary influence, or if strong in allegiance to demonstrable truth is wearied in the effort to find something wholesome and true in the stifling atmosphere of delusion.

That bright intellect may be displayed by the victims of these delusions only makes them more dangerous to readers. Bright intellect was displayed in this abnormal way during all the centuries

prior to three centuries ago, and that intellectual power still serves to maintain the delusions of the Roman Catholic Church. Intoxication to a moderate degree makes some men more brilliant, but a sound-minded observer does not accept such persons as his counsellors.

As a specimen of the credulous fanaticism of this movement see the last issue of the New York organ, *The Path*, in which the editor says: "From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world."

This is like similar claims made by all fanatical sects for a divine wisdom revealed in the past, to which modern investigation can add nothing. It is the claim of barbarism to dictate to civilization; of ignorance to overawe enlightenment.

If any such knowledge as the *Path* refers to exists anywhere, no rational person can admit that it exists as an esoteric secret carefully hidden for twenty or more centuries from mankind. In my limited reading of such literature, I have seen no indication of the existence of any such rare knowledge, but have seen abundant illustration of the ignorance, credulity, and folly that prevade the Aryan literature.

It is not necessary that any one should eat a whole haystack to realize that hay is not a desirable food for man, nor that he should read the ponderous tomes of Catholic, Aryan, or Mohammedan literature to realize their fallacy, their absolute worthlessness, and their stultifying effect upon the mind.

Weighed in the scales of modern science (not mere physical science, but all comprehensive science) their empty and unsubstantial nature immediately appears, and if I should inflict upon the readers of the JOURNAL OF MAN ten pages of such material as appears in every *Theosophist*—its discussions of Yoga and Karma, Ghost Lore from Ghuzerat, Kabbalah, Prassnottararanamalika, Manas, Notes on the Bhagavad Gita, Theory of the Tatwas, Pramana, Travestied Teachings, Rosicrucian Letters, etc., etc.—I should expect to start a wondering query in each reader's mind whether the editor of the JOURNAL had not suddenly lost his mental balance. These remarks refer not to the able writings of Olcott, but to his visionary contributors.

I cannot consent to inflict such material on the readers of the JOURNAL, for the same reason that a hospitable landlord would not offer a tureen of compressed hay or of hay-tea among the luxuries of his table, although he might be willing to show his guests the haystacks as a part of the landscape. In like manner we can view the Asiatic philosophy at that respectable distance which "lends enchantment to the view."

Mad. Blavatsky's writings are full of the marvellous wonders and wisdom of India and Thibet—of Buddhism and Lamaism. The latter seeming to be her highest ideal of supernal wisdom, as she nar-

rates its supernal marvels and says in "Isis Unveiled" that the Lamaism of Tartary, Mongolia and Thibet is the "*purest Buddhism*." If this is the Buddhism that Olcott is now diffusing in Japan, how does it appear in the eyes of a common-sense spectator. Mr. George Kennan, in the *Century* for March, tells the story in an entertaining way of his visit to the Grand Lama of the Trans-Baikal as follows:—

A CONVERSATION WITH THE GRAND LAMA.

"After dinner I had a long talk with the Grand Lama about my native country, geography, and the shape of the earth. It seemed very strange to find anywhere on the globe, in the nineteenth century, an educated man and high ecclesiastical dignitary who had never even heard of America, and who did not feel at all sure that the world is round. The Grand Lama was such a man.

"You have been in many countries," he said to me through the interpreter, "and have talked with the wise men of the West; what is your opinion with regard to the shape of the earth?"

"I think," I replied, "that it is shaped like a great ball."

"I have heard so before," said the Grand Lama, looking thoughtfully away into vacancy. "The Russian officers whom I have met have told me that the world is round. Such a belief is contrary to the teachings of our old Thibetan books, but I have observed that the Russian wise men predict eclipses accurately; and if they can tell beforehand when the sun and the moon are to be darkened, they probably know something about the shape of the earth. Why do you think that the earth is round?"

"I have many reasons for thinking so," I answered, "but perhaps the best and strongest reason is that I have been around it."

This statement seemed to give the Grand Lama a sort of mental shock.

"How have you been around it?" he inquired. "What do you mean by 'round it?' How do you know that you have been around it?"

"I turned my back upon my home," I replied, "and travelled many months in the course taken by the sun. I crossed wide continents and great oceans. Every night the sun set before my face and every morning it rose behind my back. The earth always seemed flat, but I could not find anywhere an end or an edge; and at last, when I had traveled more than thirty thousand versts, I found myself again in my own country and returned to my home from a direction exactly opposite to that which I had taken in leaving it. If the world was flat, do you think I could have done this?"

"It is very strange," said the Grand Lama, after a thoughtful pause of a moment. "Where is your country? How far is it beyond St. Petersburg?"

"My country is farther from St. Petersburg than St. Petersburg is from here," I replied. "It lies almost exactly under our feet, and if we go directly through the earth, that would be the shortest way to reach it."

"Are your countrymen walking around there, heads downward, under our feet?" asked the Grand Lama with evident interest and surprise, but without any perceptible change in his habitually impassive face.

"Yes," I replied, "and to them we seem to be sitting heads downward here."

"The Grand Lama then asked me to describe minutely the route that we had followed in coming from America to Siberia, and to name the countries through which we had passed. He knew that Germany adjoined Russia on the west, he had heard of British India and of England—probably through Thibet,—and he had a vague idea of the extent and situation of the Pacific Ocean; but of the Atlantic and of the continent that lies between the two great oceans, he knew nothing.

"After a long talk, in the course of which we discussed the sphericity of the earth from every possible point of view, the Grand Lama seemed to be partly or wholly convinced of the truth of that doctrine, and said, with a sigh, "it is not in accordance with the teachings of our books; but the Russians must be right."

"It is a somewhat remarkable fact that Dr. Erman, the only foreigner who had seen the lamasery of Goose Lake previous to our visit, had an almost precisely similar conversation concerning the shape of the earth with the man who was then (in 1828) Grand Lama. Almost sixty years elapsed between Dr. Erman's visit and ours, but the doctrine of the sphericity of the earth continued throughout that period to trouble ecclesiastical minds in this remote East-Siberian lamasery; and it is not improbable that sixty years hence some traveller from the western world may be asked by some future Grand Lama to give his reasons for believing the world to be a sphere."

Such is the Asiatic science and wisdom at its sacred and supernal centre, where Buddha himself is ever reincarnated in the Grand Lama, toward which the Hindu Theosophical Society is leading the credulous.

The extravagancies into which reincarnation runs are illimitable. It reinforces the natural credulity of many, and impels them to still greater extravagances. It was a part of the Esoteric imposture of Butler and Ohmart. Butler taught his dupes that they might advance till they attain the same divine rank as himself, in which rank they might do as they pleased, being exempt from the moral restraints of society. His own rank was that of Christ. Until this rank was attained it would be necessary for his followers to be continually reincarnated in one sex or the other, until they were developed like himself and enjoyed the same freedom.

The grandest and most beautiful department of science is that which embraces the destiny of man. It may well be called the "Garden of the Gods." In its cultivation the extirpation of weeds and noxious growths is as necessary as the cultivation of its flowers. Criticism is therefore an imperative duty.

Evasive Replies.

THE exposition of the superstitious and delusive character of the Hindoo "Theosophical Society," has elicited in the *R.-P. Journal* two replies from "J. R. Bridge, F.T.S.," and "E. I. K. Noyes, F.T.S.," of Boston, which may be taken together as the best rejoinder the case admits. It is well calculated to mislead the ignorant and credulous, but when critically examined is little more than a "confession of judgment" proving the truth of the charges.

They object to calling the society an expression of Hinduism, and yet both reaffirm its Hindu character by reasserting the Hindu superstitions to which it is devoted. Mr. Bridge dilates on reincarnation and Mr. Noyes eulogizes "*the grand philosophy which has been given out to the West through the leaders of the Theosophical movement,*" this "grand philosophy" I have shown to be but a rehash of Asiatic superstitions and speculations. Col. Olcott confesses that it is but their reiteration with a candor which Messrs. Bridge and Noyes do not imitate. They do not confess that their grand philosophy is but a reiteration of ancient Hindu doctrines.

Instead of presenting this fact and the fact that the society in America is but a branch of the Hindu Society, subject to the orders of President Olcott and zealous in defending the doctrines of their leaders, Blavatsky, Olcott, Judge, and Sinnett, these two gentlemen try to conceal the Hinduism by presenting the principles of liberal religion as the leading characteristic of their society. Is this candid? Liberal religion is not a peculiar characteristic of their society—it is the common sentiment of the enlightened. The real characteristic of their society is the propagation of Asiatic superstitions, which they call a "grand philosophy" and to which the whole energy of the society and its publications is devoted. Liberal religion serves to cover the real purpose of the society.

Mr. Noyes is still more unfair in pretending that opposition to the Hinduism of the society is "the same dogmatic position which is taken by bigoted religionists and orthodox scientists regarding spiritualism"!! The opposition to spiritualism, to which he refers, is the opposition to experimental science by parties who will not investigate it; but the opposition to Hinduism is the opposition of experimental investigators to a superstition which offers no experiment or demonstration, but relies like other theological systems on blind faith and plausible assumption. Upon the whole, the defence of Messrs. Bridge and Noyes furnishes strong additional evidence of the delusive character of the "Theosophical Society," as a skilful appeal to credulity and a self-complacent assumption of superior wisdom.

The ineffable nonsense of the Hindu writers to which I referred as too stupid and absurd to be quoted, Mr. Noyes pretends is too profound and scientific to be appreciated by the common readers, being, like the higher branches of mathematics, above their comprehension. I would therefore tax the reader's patience to peruse the following specimens of Hindu wisdom which are too profound

for rational minds and require the wisdom of the Theosophical Society to do them justice. They are presented in the *Theosophist* as the very "crest jewels of wisdom."

"532. To a Mahatma who has fully attained the truth there is neither space, time, sitting in a particular posture, direction, self-control, etc., nor any need of an object to be aimed at for (causing) the cessation of (mental) activity. When one knows the self, of what use are such conditions as self-restraint?"

"533. Does one need self-restraint to know that there is a foot? An object cannot be known without sound proofs."

"541. The wise are free from anxiety, they eat food obtained by begging, but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space, which need neither washing nor drying. Their bed is the earth, their way lies along the roads of the Vedas, and their recreation is in Parabrahm."

"These may be considered the wisest philosophers by the "Theosophical Society," but in this country they are called tramps, and sometimes sent to jail without mercy.

"549. Happiness and misery, good and evil belong to him who is attached to gross (objects) and refers them to himself. What are good or evil or their effects to the *muni* (ascetic) who has cut asunder his bonds and has become the real *atma*?"

"566. Just as when burnt, a stone, a tree, grass, grain, a corpse, a cloth, etc., becomes earth only, so also the whole of the visible universe, such as body, senses, vitality, mind, etc., when burnt up by the fire of wisdom attain the condition of paramatma."

"583. These words of Sankara, which secure Nirvana, excel all others and point out an ocean of nectar close at hand, of non-dual Brahm, which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region, desiring water."

The reader after perusing these great "words of Sankara," the "crest jewels of wisdom," which lead to Nirvana by the life of a tramp, may be prepared to appreciate the Bhikshuka-Upanishad translated by the members of the Kumbakonam Theosophical Society, who are somewhat nearer than the Boston Society to the oriental sources of the wisdom that tramps onward to Nirvana. The following is their translation:—

"Among Bhikshus (religious mendicants) who lay for *Moksha*, there are four kinds, viz., Keetechakan, Behudhakan, Hamsan, and Paramahamsan. Gautama, Baradwaja, Yagnavalkya, Vasishta, and others, belong to the first kind. They take eight mouthfuls (of food daily), and strive after Moksha through the path of Yoga. The second kind carry three bamboo staves tied together (Tridanda), and an earthen water-pot, and wear the tuft of hair (Sikha), sacred thread (Yagnopavita), and red-colored cloth. They take eight mouthfuls of food in the house of Brahma. Rishis abstain from flesh and alcohol, and strive after emancipation through the path of Yoga.

Then the Hamsas should live not more than a night in a village, five nights in a town, and seven nights in a sacred place, *partaking daily of cow's urine and cow's dung*, observing Chandrayanam, and striving after Moksha through the path, Yoga. The Parahamsas, like Samavarthaka, Aruni, Svetaketu, Jadabaratha, Dattathroga, Suka, Vamadeva, Hareethaka and others, take eight mouthfuls and strive after Moksha, through the path Yoga. They live, clothed or naked, at the foot of trees, in ruined houses, or in burying-grounds."

The reader will probably think this enough of that high wisdom which, according to Mr. Noyes, is as far above the common minds as Quaternions or the Differential Calculus. Perhaps he referred to some other doctrine, but as a faithful member he must recognize the foregoing from the Kumbakonam Theosophical Society which is a portion of the wisdom gained in pursuing the second object of the society — the cultivation of Aryan religion, philosophy, and literature. If the American society is not devoted to these antiquities it should distinctly say so, and I shall take greater pleasure in announcing their position than in these criticisms. The fact that the society professes to have no creed and to allow the greatest difference of opinions does not change the more essential fact that the founders of the society are Buddhists, and adopt the mass of incredible Oriental legends as a part of their philosophy, which their followers here defend as a "grand philosophy," with which they thrust aside American psychic sciences. Whether this "grand philosophy," which has a faith so unlimited as to believe that ancient barbarians fought battles with each other while they were flying through the clouds, be sustained by the Indian or the American branches is not the question we are interested in, but whether such superstitions are to be welcomed by Americans.

Is it not a delusive movement to introduce this strange Asiatic superstition to Americans as a grand philosophy, to be accepted by blind faith? It does not excuse this superstition of Buddhism to refer to certain speculations about the soul and to the marvellous powers of clairvoyance and the double as oriental philosophy, for these things are as well understood here as in India, although the black magic of using spiritual powers for mundane victory or mundane ambition may be more familiar there.

When the Theosophical Society shall offer us something that is really new and truly scientific, Americans will not be slow to accept it, but when it comes with self-sufficient speculation to supersede the American school of experimental science, it must be prepared to meet our demand for evidence.

Various Thoughts on Religion.

THE religious world is full of ferment and change. The tide of progress is slowly carrying on even the most conservative, although religious follies, bigotries, and superstitions are still apparent.

We have a specimen of the most iconoclastic radicalism in the "Essays on God and Man" by the Rev. Truro Bray, LL.D., rector of

Christ Church, Boonville, Missouri (published at St. Louis by the Nixon-Jones Printing Company). "He maintains his place as a minister of Christianity, and yet he admits and maintains nearly all that can be said against it. He classes as 'surds' the ordinary Christian notion of the origin of evil, of the fall of man, of sacrifice, and of future punishment; and thus far ranges himself alongside of old-fashioned Unitarianism; but he goes very much further than that. He considers the immortality of the soul to be an entirely open question of probabilities which are pretty evenly balanced. The resurrection of Christ he does not pretend to believe. The authority of the Bible he rejects. He treats the notion of miracle with contempt, and classes miracle-workers, priests and prophets with medicine-men. Of revelation he considers that there is no proof, and he holds the Christian religion to be generically the same as all other religions. Of the being of God in some pantheistic, rather than personal sense, Dr. Bray seems, on the whole, to think there is not much doubt; and that is the extent of his dogmatic religion. He does not handle his subject with the reserve of a man in a false or inconvenient position, but with the combative energy of one whose position is unquestionable, and whose mission is clear."

How such a writer can maintain any position as a Christian minister is a puzzle. However, ministers in Massachusetts sometimes utter sentiments very similar to those of Thos. Paine.

In the Free Presbytery of Edinburgh a discussion recently occurred on the Confession of Faith, and it was generally agreed that it needed revision and change, because so many were unable to accept it. The students of the Free Church also held a discussion on Inspiration, in which it was generally admitted that "the inspiration of the Bible does not differ in kind from the inspiration of the poet or the painter." It was also generally agreed that whatever view of inspiration be held, it can only be applied to the ethical and religious portions of the Bible, and not to the historical.

Archdeacon Farrar excoriates the church for its petty contentions about ceremonies, such as the use of candles on the communion-table, the position of the clergyman, and the wine used in the Sacrament, and says: "As one of the humblest members of this great historic Church, and as one, I am convinced, who speaks at this moment the inmost feelings of the vast majority of the English laity who think of the true work of the Church at all—as such an one, I do ask, Is this the outcome of nineteen centuries of Christianity and of so many centuries of the English Church?"

The unsettled state of many minds is well illustrated by the language of a well-known writer, Frederick Harrison, who says: "I passed through the ordinary stages of Broad Church, no church, spirit of the gospel, natural theology, ontological haze, philosophical theism, the eternal-not-ourselves-that-make-for-righteousness, the unknowable, and most of the other substitutes for the Prayer-Book and the Bible, seeking rest and finding none; and a hollow, dismal, shifting country did I find it. All this time I had been reading Comte; and after some years of continual study, I slowly came to

find solid ground in his conception of humanity as a practical providence, and in the service of man as the practical sum of religion."

Mr. Harrison might well emulate the modesty of the man who said his chief trouble was the weakness of his judgment. In following Comte he follows a much overrated philosophizer.

It shows great progress in religious thought when we find such expressions as the following in a prominent religious weekly, the *Register*: "The only way to disarm Col. Ingersoll of seven-eighths of the force of his argument is to admit the errors against which it is urged; and, when this admission is made, Christianity will be all the stronger. It is of no use to say that his attack is made against the minor faults of Christianity. On the contrary, it is directed against the very stronghold of orthodox theology. Orthodoxy is finding to-day that it must abandon its old forts if it is going to strengthen its position. Col. Ingersoll is entirely right when he says that 'what you call unbelief is only a higher and holier faith.' And his statement of the idea that 'belief is essential to salvation accounts for the atrocities of the Church' is equally true. No wind-mill apology founded on an infallible Bible, infallible pope, or the merciless dogmas of Calvinism, can stand for a moment the whirlwind of his wrath. But there is a Christianity which his argument does not touch. It is that which is rational, ethical, and humane, founded not on the decrees of popes or councils, but in the very nature of humanity, expressing its life in justice, mercy, trust, and love."

But on the other hand we have a vast quantity of intense religious bigotry still grasping for power to change the liberal character of our Republic, which has been well exposed in Hudson Tuttle's "Tiger Steps of Theocratic Despotism." The bill of Senator Blair for enforcing Sunday is what these bigots demand. To compel any individual to observe the ceremonial rules of a religion he does not believe, is as great an outrage as to compel him to kneel when a Catholic image is carried through the streets. This is well illustrated in the "Critical History of Sunday Legislation," by A. H. Lewis, D.D., as follows: "It is evident that all Sunday legislation is based on religious grounds, else there would be no meaning in the phrases which prohibit 'worldly labor' and permit 'works of necessity and mercy.' Moreover, we cannot speak of 'worldly business' except in contrast with religious obligation. There was nothing new in the legislation by Constantine concerning the Sunday. It was as much a part of the pagan culture as the similar legislation concerning other days which had preceded it. Such legislation could not spring from Apostolic Christianity. Every element of that Christianity forbade such influence by the State. The pagan character of this first Sunday legislation is clearly shown, not only by the facts above stated, but by the nature and spirit of the law itself. Sunday is mentioned only by its pagan name, 'venerable day of the sun.' Nothing is said of any relation to Christianity. No trace of the resurrection-festival idea appears. No reference is made to the fourth commandment or the Sabbath or anything connected with it.

The law was made for all the empire. It is applied to every subject alike. The fact that on the day following the publication of the edict concerning the Sunday, another was issued, ordering that the aruspices be consulted in case of public calamity, which was thoroughly pagan in every particular, shows the attitude of the emperor and the influences which controlled him."

The following is the edict of Constantine on which the legislation of sectarian bigotry is really based: "Let all judges and all city people and all tradesmen rest upon the *venerable day of the sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields, since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines, hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost. Given the seventh of March, Crispus and Constantine being consuls, each for a second time (321.) 'Codex Justin' lib. iii. tit. xii, 1, 3."

"EDICT CONCERNING ARUSPICES.

"The august Emperor Constantine to Maximus :

"If any part of the palace or other public works shall be struck by lightning, let the soothsayers, following old usage, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge, and also let the liberty of making use of this custom be accorded to others, provided they abstain from private sacrifices, which are specially prohibited. Moreover, that declaration and exposition, written in respect to the amphitheatre being struck by lightning concerning which you have written to Heraclianus the tribune, and master of offices, you may know has been reported to us.

"Dated, the 16th, before the calends of January, at Serdica (320) Acc., the 8th, before the Ides of March, in the consulship of Crispus II and Constantine III, Cesars Cors. (325.)

"'Codex Theo., lib. xvi. tit. x. l. 1.'"

"It will be difficult for those who are accustomed to consider Constantine a 'Christian emperor' to understand how he could have put forth the above edicts. The facts which crowd the preceding century will fully answer this inquiry. The sun-worship cult had grown steadily in the Roman empire for a long time. In the century which preceded Constantine's time, specific efforts had been made to give it prominence over all other systems of religion. The efforts made under Heliogabalus (218-222 A. D.) marked the ripening influence of that *cult*, both as a power to control and an influence to degrade Roman life."

This Sunday legislation is called in the documents of the Sabbath Association of Illinois "the dividing line between Christianity and Heathenism." What must be the moral and intellectual condition of those who thus place the edict of Constantine above the grandest principles of Christ as the characteristic of their religion — an edict which is itself the product of heathenism.

Such bigots had their own way in Boston once. An old newspaper mentioned in the Boston *Transcript*, tells that on Dec. 26,

1792, a committee chosen at a town meeting waited on the Governor and presented an address stating that the citizens of Boston had "determined to solicit the legislature at their next session for a repeal of the law which *prohibits theatrical entertainments within the commonwealth*, and they have thought proper to request your excellency's aid on this occasion," to which the Governor gave a polite non-committal answer.

Where does not religious bigotry penetrate? Even in Japan it has its tragedies. "Count Mori, a Japanese statesman widely known in Europe and America, was only forty-one years old when he died under the knife of a fanatic. Mori's education in London and the United States had left him without any faith in the old Shinto creeds of Japan, and two years ago he entered the shrine of Ise with covered feet and lifted a sacred curtain with his cane. Nishino Buntaro, incensed by such evidences of impiety, waited his opportunity, slew Viscount Mori, and himself got cut to death by attendants."

Rev. M. J. Savage, who discusses such matters very clearly and forcibly says:—

"There is a strain in our Puritan blood, then, out of which comes the instinctive feeling that you mustn't do anything that you want to do, and that there is something frivolous and unmanly in really enjoying oneself. Many people count it a merit to be miserable, and at any rate quite pardonable to make others so. Men will tell you with a feeling of pride that they have not taken a day of recreation for years. And they look, as they say it, as if they expected you to take your hat off in the presence of such uncommon merit. Instead, however, of being overwhelmed by such goodness, I always feel that such a man ought to be ashamed of himself, for generally he has made his wife and the children also fellow-victims of his factitious 'goodness.'

"Out of this Puritan quality of ours has come our traditional Fast day. Our fathers thought that if they made themselves miserable enough God would be kind to them. In my boyhood we really tried to keep it. We played ball, indeed; but the dinner was a little poorer than usual. But now is all gone except the name. A few people indeed, go to church, but it is almost never to hear a 'fast' sermon. The day is a sort of scrap-bag into which the minister throws the side subjects that are hardly Sundayish enough for the regular service. It is simply a holiday. All this is well enough; only I wonder what governor would make himself famous in our history by being the first to frankly recognize the fact in his official proclamation?

"The keeping of a pretence, even of a pious one, can never be a healthful thing for the moral atmosphere of a community."

But on the other hand, look at the surviving folly and bigotry. At Kingston, Ontario, Canada, Robert Elsmere has been withdrawn from the public library because it is not orthodox.

Last winter the Associated Press despatch from Danville, Illinois, said:— "Fannie Mann, Annie Lee, Douglas Cole, Jacob Grimes and wife, and Charlie Grimes and wife, of Blunt township, Vermilion

County, were baptized by immersion, yesterday, a few miles west of this city. The Rev. Mr. Hodge, of Catlin, and John Lee, of this city, performed the ceremony. A large hole had been cut in the ice, and the minister took the thinly clad and shivering converts, one of whom is a chronic invalid, and another a young mother, one at a time, into the water, which is five feet deep. A blizzard and snow-storm were raging, and it was so cold that ice formed on top of the pool and stiffened their garments as soon as they came out of the water. On completion of the ceremony they walked in their stocking feet a quarter of a mile through the fields to the nearest residence to change garments." The next day the telegraph announced that "Mrs. Mann, one of the women immersed through a hole in the ice at Blunt, Sunday, is dying from the shock to her nervous system."

A despatch to the Boston *Herald*, dated Belvidere, New Jersey, January 18, 1889, said:—"The jury in the case of M. Nason Heuntsman, accused of personating Jesus Christ, receiving divine honors from his followers and passing judgment on his enemies, having rendered a verdict of guilty on Thursday night, Judge Dewitt passed sentence this morning. He imposed the full penalty, six months in the county jail, \$100 fine, and the costs of prosecution. The prisoner made a ten minutes' speech, declaring that his life was in keeping with Christ's and the apostles', and that he was ready to go to the stake for his religious belief."

Philadelphia furnishes one of the most remarkable examples of religious fanaticism ever seen in this country. It was described in the New York *World* as follows:—

"PHILADELPHIA, March 13. — Right in the midst of this great city there has existed unnoticed for over sixty years a congregation of religious fanatics. Their belief is the more remarkable because of their intelligence and thrift. All of them are more or less engaged in active business. To the outside world they have failed to exhibit any of the signs which would cause them to be classed among the peculiar or eccentric. These people have actually worshipped, as the Holy Ghost, a Swiss woman, some thirty years old and unmarried, whose name was Anna Meister.

"In 1856 they began this species of idolatry. From that time on to her death in 1884 they surrounded her with every comfort and followed her teachings and precepts with unswerving faith and devotion. She was to them the third person in the Trinity, the spirit of God, and they gave her the name of 'J. Elimar Mira Mitta—the daughter of the great Jehovah.' A house was purchased for her in this high-sounding name at 1128 South Eleventh street in 1864. The front part of the second story was fitted up with an altar, pulpit, and all the paraphernalia suitable for an imposing religious service. Ceremonies were held every Sunday. The 'Daughter of God,' surmounted with a crown studded with brilliants, and encircled with a girdle sparkling with gems, preached her religion to her abject followers. Her teachings and sermons were delivered by her while under the influence of a 'trance.' It was the veritable belief that the Holy Ghost had sought lodging in her earthly body and through

her spoke the inspired words. By the mere passing of her hands over a table sacred writings would appear upon it. Angels bearing scrolls inscribed with golden letters, commanding her worship as the Holy Ghost, could appear readily at her command.

“Anna Meister was born at Shaffhausen, Switzerland, and came to this city shortly before 1855, when she started her religious sect. Members of her sect purchased the property for her. When she died she left no will, and the congregation brought suit to prevent the property from going to her relatives. The testimony on behalf of the congregation has all been submitted, and the great faith of the witnesses in Mira Mitta and her teachings cannot be better evidenced than by giving extracts from their statements.

“Lisette Munzert, who was a part of Mira Mitta’s household and attended to her wants, in speaking of her teacher, says: — ‘I think the Lord formed the congregation. She was brought to us and it was shown from the Lord that we had to take care of her. I believe she was the third person of the Holy Trinity.’ This old lady then went on to say that Mira Mitta could do more than any person on earth, and that by merely placing her hands on sickly persons she brought them back to health. She recited a remarkable instance to the effect that on one occasion Anna Meister, in the presence of Mrs. Munzert’s mother, had brought before her a very sick woman whose complaint had puzzled the medical faculty. Mira Mitta passed her hand over the eyes of old Mrs. Munzert, and then over the body of the sick woman. The astonishing result was that old Mrs. Munzert had exposed before her gaze the whole internal organism of the sick woman, and it could readily be seen that the cause of complaint was an affection of the heart. Proper treatment was resorted to, and the prostrated woman quickly recovered.

“Mrs. Caroline Lang said that an angel appeared at the meeting of the congregation on Ridge avenue in 1856. She was present at the time and witnessed the vision. It was in the day time. The angel bore a scroll on which was written in golden letters that Mira Mitta is the daughter of Jehovah and the sister of the Saviour. Mrs. Lang was the subject of many angelic visions. When, upon being interrogated rather closely by Lawyer Staake, as to whether she saw them with her eyes open or shut, she answered: — ‘Yes, sir. I will see, and I will testify before the Great Lord Almighty that you will see what I testify here, and maybe in a short time. For Christ’s coming is near at hand, and look out what you are doing in this case. There is no fun in it.’

“Mrs Julia Rutman, a produce vender in one of Philadelphia’s markets, stated that she was sure Mira Mitta was the Holy Ghost, and that fact had been revealed to her in a vision one day about dinner time. She looked out of the window of her home at Fifteenth and Parrish streets, and saw shining clear and bright in the heavens, three figures. Two of them were those of men, and the third was a woman, the exact image of Mira Mitta. Mrs. Munzert was asked by Lawyer Staake: — ‘Do you believe that she, being the Holy Ghost, is really dead, as I would be dead after I died, or that she may return at any moment?’

“‘If it is her will,’ was the answer, ‘to return, she can return at any moment.’”

“Mr. Yost, who is no longer a member of the congregation, said that some of the church members would deprive themselves of the necessities of life so that they could contribute to the support of the congregation, and that he knew of one member who, on account of her liberality, suffered for the want of coal in the winter.

“The mass of testimony taken in this case will shortly be read in court. The extracts given are but a few of the startling revelations made by the witnesses.”

Such superstition as this reminds us of the forcible language of Prof. Denton in contrasting science and Christianity:—

“Take from man all that science has done, and leave him all that Orthodox Christianity can do apart from science, and what would he be? No house to shelter him; no garment to clothe him; no machinery to assist him. The great Universe a sealed book; himself little more than a blank on one of its pages. In a cave he would sleep; and when the sunbeams shone therein he would waken to recite his prayers to the Mumbo Jumbo of his creed, who grumbles in the thunders, and shows his anger in the oak-splitting lightning.”

This is but an imperfect statement of the truth. If Christianity had realized the sentiments of Christ the founder, it would have hastened the evolution of all sciences, have put an end to all wars, have carried civilization to a higher stage than statesmen have believed possible, have filled the world with wealth, and densely populated every continent and every island.

It is to prepare for such a religion that THE JOURNAL OF MAN is published.

The far-gleaming torchlight of philosophic science shows the true pathway of progress, and it is our chief duty at present to spread the light. But the torch that is not held aloft by the hand of love and devotion will never lead to humanity's redemption.

The sublime aim of the JOURNAL is known in that bright world where the passions of earth-life are at rest, and the vision of the wise is unclouded, for the two worlds are separated it is true, but not by an impassable gulf.

Our friends above are conscious of our progress here, and eager to assist us. In the coming civilization they will be our counsellors, and then all religions will blend in unity.

Hygienic Suggestions.

SUMMER¹ is approaching—the season which brings man into closer harmony with nature, and gives to his temperament a greater refinement and sensibility, calling more life to the surface of his body which sympathizes with the surface of his brain and thus assists his spiritual evolution.

In summer the diet should assume a more refined character; fruits, vegetables, and grains should largely supersede the heating animal food of winter. Fruit juices and drinks are needed, as they are cool-

ing and conservative. There is a greater tendency in the fluids and solids of the body toward decomposition, and this is accelerated by the malarious impurities of the air, for there is a great deal of decomposition producing malaria whenever the average temperature of the day is much above 70 degrees. This tendency to decomposition (ending in fever) is resisted by acids and they are assisted by the sweets which make them palatable.

The vinegar, salt, and pepper on our tables are all antiseptics, and should therefore be more liberally used in summer. A mixture of a teaspoonful of salt, a tablespoon of cider vinegar and a little pepper, diluted with water until the taste is agreeable, is a good promoter of digestion, and may be used to counteract diarrhœa and other disorders of the bowels — its best effect in such cases being realized when the patient is lying down. A pleasant phosphoric drink, a substitute for lemonade, is made by putting twenty or thirty drops of *dilute* phosphoric acid, which may be cheaply obtained from any druggist, into a glass of well-sweetened water. This is a cooling antiseptic and tonic, just the thing needed in summer.

When the atmosphere is somewhat malarious, which is often the case without being suspected, we need additional antiseptics. Quinine is the fashionable article, and soldiers have been kept in health in malarious regions by giving them two or three grains of quinine every morning. Used in small doses it is not objectionable, but a vast amount of mischief has been done by overdosing with it. I prefer it in the form called dextro-quinine, which is a better tonic than the sulphate of quinine. But there is no need to use it at all.

Our own country produces as good remedies. The product of the willow, salicin, is preferable to quinine generally, from its milder and more soothing action. A dose of from two to ten grains produces good effects. The dogwood, *cornus Florida*, may also be used as a substitute for quinine. The preparation from that is called cornine. Still better, perhaps, and a complete substitute for quinine, is the French preparation Declat's Syrup of Phenic Acid, which is imported and sold in this country. The necessity for such remedies is greatly diminished by antiseptic food and drinks. Salt should not be neglected in summer when it is so largely carried out of the blood by perspiration. The blood of fever patients is generally somewhat deficient in salt. Coffee is also a valuable antiseptic. Lemon juice in a cup of coffee is a favorite idea in Louisiana. I recollect a benevolent lady who used to distribute quinine as a prophylactic against fever in summer, who discovered the value of lemons and substituted them for the quinine. Coffee being a strong stimulant should be used in moderation by those of nervous constitution, and is better in the morning than at night.

Sarcognomy shows the sympathy of the entire brain with the surface of the body and thus reinforces our idea of the importance of the skin. Treatments by Franklin electricity and by electro-thermal baths operate largely through the skin, and hence are the most beneficial applications of electricity. The healthy influence of the skin on the body depends mainly on its clothing.

It needs non-conductors to retain its warmth and nervaura. Na-

ture supplies these in hair, fur, and wool, for which there are no adequate substitutes. Linen is especially objectionable and debilitating as too free a conductor. Cotton is objectionable because it retains the emanations of the body, and needs very frequent washing to make it endurable. This is realized by many at night, when the cotton sheets on which they lie become saturated with the emanations of the body, and thus have a stifling and oppressive effect on the skin. When one has a large bed he may relieve himself by turning over to a fresh place. The same sheets unchanged are generally used too long or not sufficiently ventilated by exposure in the morning before the bed is made up.

The injurious effects of cotton have prompted a movement for the introduction of woollen clothing, in which the German Dr. Jager has been the leader. The newspapers have advocated it and the following from the *New York World* shows how the innovation is becoming fashionable : —

“THE POPULAR FLANNEL SHIRT :

“There is tumult among the shirtmakers as there once was among the silversmiths, and above the loud din of the disputants is audible this refrain — Great is the flannel shirt of the Yankees! It has the call for next summer. The market is full of it, glutted with it — it peeps from every cranny, bulges from every nook in the commercial fabric. Two years ago flannel shirts were worn by New Yorkers with a sort of mental reservation. They would do first-rate at vacation time in the mountains, among the hills and pasture lands of New England, fishing, boating, bicycling, at tennis; but beyond this a mighty barrier rose up to check their impudent advances.

“Early last summer the flannel shirt began to wave upon the streets and in the business places of Gotham; on the excursion boats, at the seaside, everywhere. Its popularity spread, and before the season was half over it had acquired a fixity of tenure and a sure hold upon the fancy of the public. The demand exhausted the supply, and the flannel shirt had duly set itself up as the prevailing ‘craze.’ Enterprising manufacturers foresaw that the craze would hold over for at least another summer, and they set to work to meet it. Designers were engaged to grind out fancy patterns. The large woollen mills of Scotland and Leeds were placed under contribution. All through the winter heavy importations of flannels have been received in the American market, and the busy fingers of shirtmakers were kept agoing. One firm after another entered the list, until the majority of the large shirt factories of the United States had embarked in the manufacture of flannel garments.

The entire production is something enormous, and as the spring opens what is considered the richest and most extensive collection of flannels ever known will be laid before the American people. In so far as the behests of the shirt men are to be considered, everybody *nolens volens*, will have to wear flannels during the coming summer, and this prescription also includes everybody’s wife or best girl, because flannel blouses, in all the glittering colors of the rainbow, are the latest fad for the gentle sex.

Some of the most extravagant and vulgar effects conceivable are on the market, as well as the most graceful and delicate combination of tints and colors. Stripes are in the ascendancy, red, white, brown, blue, yellow and black predominating, with every possible variation of these colors and their intervening shades. The stripings vary from hair lines to strips two inches in width. Plaids and checks are also to be seen without limit, but are not in such favor as the stripes. One of the most popular effects is a broken stripe in various tints.

The better qualities are all imported, but millions of yards of the cheaper grades have been turned out from American looms. A manufacturer informed the writer that thousands of alleged flannel shirts would be sold with not so much as a solitary thread of wool in them. These goods are made of pure cotton, finished with a fuzzy, wool-like softness, able to deceive any one but an expert. There was no such article, the manufacturer said, as an all-wool flannel shirt. It would shrink so in the wash it wouldn't be half big enough for a fellow the second time he tried to wear it. The majority of flannels, he said, contain from 20 to 40 per cent. of cotton.

Then there are silk flannels, or mixtures of silk and wool. Shirts of this variety have silken stripes alternating with those of wool. They are very stylish. The pure silk shirts and blazers are made in surah, China and pongée, and are as handsome as they are costly. A first-class silk shirt will stand one, say, from \$12 to \$20. Silk shirts don't have to be very gay to look decent. However, if a man is squeamish on that point he can readily find styles to make him look like a tattooed Indian and a garter snake rolled into one.

The richer grades of *négligé* shirts, whether flannel or silk, are devoid of tinsel and unnecessary ornamentation. The bosoms are, as a rule, quite plain, having a two-inch plait down the centre. The buttons are either of pearl or of knotted silk, such as are known as "Turk's head" buttons, for the reason that they resemble a Turk's turban in shape. Pearl buttons are flat. To be sure, a *négligé* shirt must have a pocket or two, or three or four in some instances. Those with more than two pockets are intended for hunters and men who go fishing.

An English idea which is making little or no progress in this country is a combination flannel shirt with a linen bosom. It is commended on hygienic grounds and might do nicely for a dress shirt the first time it is worn, but flannel shrinks so (while linen doesn't), it would come pretty near being all wrinkled up the second time.

When and where may a *négligé* shirt be worn? Most men will probably wear flannel shirts all the time if the weather is good and hot. Strictly speaking, *négligé* shirts are intended for out-of-door wear during the mid-day hours, for travelling, fishing, boating and the mountains and seashore. It is only by the tolerance of custom that a well-bred man can wear a woollen or silken *négligé* shirt at business. But the bounds of propriety are easily stretched when it is a question of comfort, and, according to the indication at present, the majority of New Yorkers will discard all primness in the matter and wear *négligé* costume during business hours.

The Bright Side of Hinduism.

THE diffusion of Hinduism in America under the attractive name of Theosophy has made it necessary for the JOURNAL OF MAN to point out sharply the difference between scientific Theosophy and a system of Theosophy saturated with Asiatic superstition. It would have been more agreeable if this critical duty could have been omitted, to portray the ethical beauty of Hinduism which has been so well illustrated in Edwin Arnold's famous poem "The Light of Asia."

The profound and heroic unselfishness of ideal Christianity is in many respects equalled by the beautiful and unselfish doctrines of Buddhism. Why, then, has the Christian system degenerated in practice to a system of narrow bigotry and tyrannical persecution, contrasting with the gentle spirit of Buddhism in India? It is because systems of religion adapt themselves to the character of the people, and change with chameleon facility as they pass from one country to another, or from one class of society to another. The mildness of Buddhism in India and its ethical beauty in Japan, express the character of the nations. But in China, where Buddhism and Confucianism prevail, it is shocking to read the description of the moral degradation given by travellers. The moral condition indeed must be low which permits the wretched condition of their imperial Peking, as described by Henry Norman in a recent letter, concluding as follows: "Above all other characteristics, however, of Peking, one thing stands out in horrible prominence, and I have put this off to the last. Not to mention it would be to wilfully omit the most striking color of the picture. I mean its filth. It is the most horribly and indescribably filthy place that can be imagined. Indeed, imagination must fall far short of the fact. Some of the daily sights of the pedestrian in Peking could hardly be more than hinted at by one man to another in the smoking-room. There is no sewer or cesspool, public or private, but the street; the dog, the pig, and the fowl are the scavengers; every now and then you pass a man who goes along tossing the most loathsome refuse into an open-work basket on his back; the smells are simply awful; the city is one colossal and uncleaned cloaca. As I have said above, the first of the two moments of delight vouchsafed to every visitor to the celestial capital is at his first sight of it. The second is when he turns his back, hoping it may be forever, upon 'the body and soul stinking town' (the words are Coleridge's) of Peking."

The movement of Blavatsky and Olcott is based upon Buddhism, but it is something new in Buddhism and gives it a new character. As an addition of robust thought to languid Buddhism, it is an admirable thing, and by this characteristic, which is really Western, it attracts Western support. The letter of Mad. Blavatsky in the Christmas number of *Lucifer* to the Archbishop of Canterbury, is as powerful and eloquent an arraignment of a perverted Christianity as has ever been published, — as vigorous in thought and higher in its moral tone than anything from the pen of Ingersoll.

Mad. Blavatsky is a splendid medium, and writes with an inspiration and power beyond what might be expected from her own brain, and when she adopts Orientalism as her standpoint from which to assail the bigotry of the church and the equal bigotry of the colleges, she attains a prestige which reason alone could not give.

The whole ethical inspiration which Olcott is endeavoring to introduce into Buddhism may be seen in the leading article of the March number of the *Theosophist*, an article so vigorous and eloquent that I have pleasure in presenting it herewith to my readers. It is entitled:—

PRACTICAL THEOSOPHY.

“WE hear a good deal at present about ‘Practical Theosophy.’ Is such a thing possible? If so, in what does it consist? To many Theosophists Theosophy is an individual internal thing, a system of cosmogony, philosophy, ontology, to which the term *practical* is completely inapplicable. As well, they think, talk of practical metaphysics! Others, again, feel that to love your neighbor and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery. One meets people continually who hardly stir a finger to help others, and yet who talk glibly about the ‘Rounds’ and the ‘Rings,’ and the ‘seven principles’ of man; who long for Nirvana, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them Oh! so happy, gives them such peace of mind! The convict is their brother—their caught and locked-up brother; the tramp is their brother—their idle, unwashed, whiskey-soaked, good-for-nothing brother; the work-woman is their sister—their poor, friendless sister, who has to sew sixteen hours a day to keep body and soul together; even the prostitute is their sister—their fallen, wicked sister, who is hurrying to an early grave; the famine-stricken Irish, Chinese, Hindus, are their brothers and sisters—their skin-and-bone brothers and sisters, who are dying of starvation. Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about ‘Practical Theosophy,’ and they look suddenly stupid. Tell them that in a garret not a hundred yards from their back door there lies a fever-stricken family,—that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten which had not agreed with them. Perhaps they tell you that Theosophy is a spiritual affair, something of a private and confidential nature between their ‘higher selves’ and the Great All, into which no vulgar, earthly considerations enter. These people are probably quite unaware what a wretched sham their ‘Theosophy’ is, and what miserable frauds they are themselves when they pose as Theosophists. They don’t know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions if they really felt what they say they feel, if they realized in their hearts the meaning of the words ‘my brother,’ ‘my sister.’

“These people do not trouble themselves to think what their sentiments would be did they learn that a real brother or sister was in want of their aid. Suppose they heard some fine morning that their brother was starving to death, without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and with anxiety to save him? What pictures their imagination would draw! Their beloved brother lying helpless on the floor of some wretched hut, while the wife he loved and the children of his heart, emaciated to skeletons like himself, lay dead or dying around him. Would not any woman under these circumstances fly to her banker and make him instantly telegraph money to his agents in the nearest town, with instructions to send messengers at any cost to her brother with immediate relief? Were she a poor woman would she not hurry with her trinkets, her clothes, her furniture, anything, to the poor man’s banker, the pawnbroker, thankful and proud to be able thus to raise the money to save her brother and his family from horrible death? And then what feverish anxiety, what sleepless nights, until she learned that the relief she had sent had reached her brother in time! Or, suppose a man were told that his pure and innocent sister had been morally tripped up and socially knocked down by some selfish brute whom she had trusted,—had been psychically drugged by him, ‘ruined,’ deserted, cast out, reviled and spat upon by people morally and intellectually unworthy to be her scullions; handed over in cold blood by the ‘moral’ and the ‘pious’ to the tender mercies of the most selfish and most brutal of both sexes, to be trampled hopelessly into the mud, the helpless slave of the demons of drink and lust. Would not every spark of manliness in him be fanned into a blaze of indignation and rage? Would he not employ every conceivable means to discover the poor girl’s hiding place? And when he had found his sister, would he not throw his protecting arm round her and fight his way with her out of the hyena’s den past the toads of scandal and the vipers of malice, and give her an asylum in his heart and hearth, where the poor wounded, terrified, half-demented girl could recover her mental, moral and physical health; while those who had never tripped, or who had never been seen to fall, howled, and snarled, and hissed, and grimaced before his door in impotent rage that a victim had been rescued from the hell to which they had consigned her as a sacrifice to their demon-god—the great infernal trinity of Hypocrisy, Cruelty and Selfishness?

“No! Those who descant upon the brotherhood of man seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words they utter. If they did, there would be no question as to the nature of Practical Theosophy. If they did, a great unrest would seize them, a supreme desire to help the thousands of suffering brothers and sisters that cross their path every day of their lives, and from whom they shrink because cowardice, selfishness and indolence inhabit furnished lodgings in their hearts.

“The Australian savage murders any black-fellows he meets who

do not belong to his little tribe. He kills them on general principles — because they belong to ‘another set.’ The civilized world has advanced so far upon the road to Practical Theosophy, that we do not actually murder or maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the Pioneers of the race, write on their tomb-stones, ‘Here lie my dear-Brothers and Sisters.’

“The fact is, however, and a staggering one it is too, that Practical Theosophy, in its full acceptance, would mean a dissolution of society as at present constituted. Of that fact there cannot be the slightest doubt, for it would mean a reign of kindness, of sympathy, of unselfishness, of tenderness to the weak, of forgiveness for the erring, of mutual helpfulness, of happiness in seeing others happy, and there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not swell up and burst to pieces were the ferment of altruism introduced into it. Only fancy what the result would be of introducing Practical Theosophy into our treatment of criminals, and into our legal processes? What would become of that dignified and learned profession, the Law, were the object of the solicitor and the barrister to make people friendly and forgiving, instead of being to fan their enmity, spite and hatred? What would we do with our great prisons and convict establishments were jurymen, judges and legislators to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or, again, what would become of our arsenals and iron-clads, of our generals and admirals, our colonels and captains, and our be-feathered and be-belted warriors generally, were the people of various nationalities to refuse to shoot and stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and had no quarrel, and did not want to harm each other, or each other’s wives or children? Another noble profession would go to the dogs. What would become of the Churches were the clergy to treat their fellow-creatures as brothers and sisters? Would not the bishops hasten to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the road before their gates? Would not the lesser clergy quickly follow their example? Then they would have to feed these unfortunates, for the bishop’s brothers and sisters are starving all the time as well as shivering; and how could they do that and at the same time maintain an establishment? What would the Lord think of his ministers if they neglected to keep up their place in society? The next thing would probably be that the clergy would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting them lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God, — and then what on earth would become of Religion?

“But let us be reassured! The social order is in no danger just yet of being upset by the introduction of Practical Theosophy into the lives of men. Practical Theosophy to exist, except in fancy, re-

quires Practical Theosophists, — in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any place in life — in the law, the army, the church, the legislature, in agriculture, trade, commerce, or manufacture. If any one feels to-day that his sentiments are those of Practical Theosophy, and seriously proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny that any one would be considered a madman who openly and confessedly followed the injunction of the great Practical Theosophist of Judea, to sell all that he had, and having given the proceeds to the poor, to follow him, — that is to say, who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person being altruistic for the sake of a good living and an assured position in society — there is some sense in that; it can even excuse a man for loving his neighbors, if he firmly believes that he will thereby be entitled to a reserved seat in the hall of the Gods; but ‘utter forgetfulness of self,’ that is quite unnatural, and amounts to a sign of weakness of intellect!

“When people talk of Practical Theosophy as a thing that is possible in the world to-day, in ninety-nine cases out of a hundred they are thinking of Practical Benevolence and Charity; for if the very foundation of Theosophy be the sentiment of the brotherhood of man, Practical Theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics, militaryism, our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist for ten minutes in a world inhabited by Practical Theosophists.

“The natural laws that govern the manifestations of Practical Theosophy are as different to those that obtain in our present system of egoism and destructive competition, as the laws that govern the phenomena of steam are to the laws of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling point. Even so we also know that in order to raise the world to a point at which men will ‘generate’ Practical Theosophy, the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race.

“Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause, a fruit rather than a seed? Such works are indeed a fruit, the immature fruit which the

tree of kindness bears in the half-grown, stunted condition it necessarily presents when planted in the uncongenial soil of selfishness. Benevolence and charity belong to the time when men stone and crucify those who tell them that all men are brothers and ought to treat each other as such. They are the tithe grudgingly paid by vice to virtue, by egoism to altruism, and their existence shows that egoism and vice take nine-tenths, or rather ninety-nine hundredths, of the produce of human life. Were Practical Theosophy the rule of life, benevolence and charity would not be needed, for they owe their existence to the greater prevalence of malevolence and injustice. They are the exceptions occurring when the rule is in force, and disappear when the rule ceases to act. Benevolence has become an anachronism since the idea of universal brotherhood dawned upon the world. Charity, under the higher law, is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which Theosophy declares it to be criminal to leave undone, because not to do them, and a thousand times more, is to do injustice. Active works of benevolence and charity are therefore not Practical Theosophy. They belong to the old *régime* of egoism, of which they are the flowers and the fruit; and, however good in themselves, they should not be mistaken for Practical Theosophy if a dangerous delusion is to be avoided.

“If, then, Practical Theosophy be in reality a form of human life — of morality and of society — far higher than those which exist in the world to-day, and for the coming of which we can but prepare the way, can we, nevertheless, not give a practical turn to such Theosophy as we already have, so that it will hurry on the reign of Brotherhood? Or must our Theosophy remain for long centuries only a self-centred and ideal thing? What form can we Theosophists give to our efforts so as to make our Theosophy an influence in the world for good? If Theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

“We cannot, at the present day, exercise Practical Theosophy and still remain in such harmony with our surroundings as would entitle us in the world’s eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egoistic modes of thought and standards of value, what it will be like to live in a world peopled by Practical Theosophists. But, without the slightest doubt, we can turn what Theosophy we have in us to practical account; for we can each of us add his or her own warmth to the general heat, and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of Practical Theosophy will naturally take place among men. We must remember, however, that for the exercise of Practical Theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother treats you in return as an enemy, the real effect of the principle of Brotherhood cannot manifest itself; and at present as society is constituted it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbors. Practical Theosophy

in isolated individuals, if it is to avoid an opposition that would paralyze or destroy it, must of necessity take on a somewhat different form to that it would assume in a society where all were Practical Theosophists.

“The Practical Theosophist of to-day is the individual who is animated by that spirit of brotherhood which will one day become universal; and, as such, he is none other than the man who at all times tries to impart to others the Theosophical knowledge he has got himself, and to imbue them with the Theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage, and of truth; who tries to induce his neighbors fearlessly to think out the problem of existence for themselves, and to feel the dignity and responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet in the present order of things for their overflowing impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of practical Theosophy, but the actual works of benevolence and charity to which they prompt are not Theosophy; they are accidents in the growth of Theosophy just as the useful inventions of modern times are accidents in the progress of Science. The object of Science is not to discover new bleaching powders or murderous explosives; its object is the intellectual conquest of material nature. Even so the object of Theosophy is the moral conquest of man's animal nature, irrespective of the soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or chase out the toad, the vulture, the wolf, the pig, the viper, the sloth, the shark, and all the rest of the menagerie of lower animal natures that now howl and croak, and hiss and grunt and caw in the hearts of men, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind, and make his own spirit strong, and the difference between Theoretical and Practical Theosophists is that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a Practical Theosophist, who tries to make himself strong and pure-hearted, is even unconsciously, a powerful influence in the world, and he becomes a centre of energy potent in proportion as he forgets himself, and merges his hopes and fears, his likes and dislikes, his thoughts, words, and deeds, in the great life of humanity,—dissolving his personality, so to say, in the race to which he belongs; feeling with it, thinking for it, bearing its burdens in his consciousness, and its sins upon his conscience; and knowing that to sacrifice himself for the good of humanity is therefore in reality but to ensure his own salvation.

“The Practical Theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Inger-

soll was once asked if he thought he could improve upon the work of 'the Creator.' He replied that had he been consulted he would have made good health catching, instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that 'the Creator' is not so stupid as he thinks him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owes most of his great influence in the world of thought, not to his logic, powerful as that is, not to his wonderful command of illustrations and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity, and pity, and charged with the electricity of a love for the good, the true, and the beautiful. The Practical Theosophist, wherever he goes and whatever he does, causes those with whom he has to do to 'catch' Theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, becomes through the power of his vitalizing magnetism the seeds of Theosophy in others.

"Practical Theosophy, then, is the sum of those institutions into which human life will spontaneously crystallize when men and women become Practical Theosophists, in other words when they feel in their hearts that all men are brothers, and act accordingly. Practical Theosophists to-day, those sporadic and premature instances of an altruism that will one day become universal, are the drops that precede and presage the rain. They cannot, under the rule of the present morality, and with existing social, religious, and political institutions, live and act as they would were all men as they themselves are. The most they can hope to do is to try their best to prepare the world for the reception of human brotherhood as the foundation of all our ideas of life and morality; and this they can best accomplish by each one making himself pure and strong; for then they become centres of a spiritual health which is 'catching,' they become 'layu points,' so to say, through which there flows into the world from another plane of existence the spirit of brotherhood, of mercy, of pity, and of love.

"Practical Theosophy is the great edifice which will be constructed here below by the invisible, intelligent Powers of Nature as soon as there exists on earth the material necessary to build it. Practical Theosophists are the bricks with which the edifice will one day be constructed; and the Builders only wait until the lumps of mud that now cover the earth have been converted by the fire of misery and sorrow, of painful effort and sustained aspiration, into hard and shining bricks, fit to build a temple to the living God."

Yone Santo — A Japanese Story.

"YONE SANTO, a Child of Japan." By E. H. House. 285 pages. Paper, 50 cents. Belford, Clarke & Co., New York.

The *New York Tribune* says of this novel:—

"There is much in the Japanese character to recommend it for the purposes of fiction. It is the freshest, the most individualized, and

nearly the most ingenuous and genial of national characters, and at the same time it presents the most bewildering contrasts of conservatism and radicalism. The Japanese woman is peculiarly attractive and charming, gifted with a grace of manner, a gentleness, a pervading womanliness, scarcely to be found so combined in her sex elsewhere.

"Mr. House, whose experience of Japanese life and manners thoroughly justifies the undertaking, has in Yone Santo given us a picture of a beautiful Japanese girl whose spirit was of the loveliest type. Of noble birth, reduced by the great revolution to penury, the family of Yone resent her promptings toward Western culture, and her only protector, her father, having died, her grandmother and aunts persecute and abuse the poor child, who is struggling bravely to secure her education; finally, to get rid of her, they marry her to a common clod of a mechanic named Santo. The story is of the sufferings and virtues of Yone Santo. She is the victim of a young American, who, though completely foiled in his endeavors to corrupt her, poisons her life by opening her innocent mind to a love she cannot entertain. . . . There can be no doubt as to the charm and deep interest of the story. Yone Santo herself is as sweet a feminine figure as ever appeared in fiction, and she is a true type of the best element of Japanese womanhood. The reader is sure to fall in love with little Yone when she appears, a shy child, with her doll and her neko (kitten), and steals into the heart of Dr. Charwell. The story flows on to the appointed end from that characteristic and skilfully contrived beginning, with a sub-note of tragedy sounding through it. It is pathetic and touching, a story evidently written by the hand of love from a full heart, and embodying more fact than fancy. It must do something to acquaint the American people better with a most interesting neighbor-nation, and it may direct attention also to some of the evil which that nation has suffered, and is still suffering, at the hands of those great powers which do so much by their imposition of iniquitous treaties upon weak races to nullify the effects of their evangelists."

Miss Helen H. Gardner says of this novel: —

"It is written with the heart of a good woman who cries out against the fate of her daughters, and with the experience and force of a good man who blames himself and his kind for forcing such a fate upon them. Mr. House holds his readers with the threefold strength of a woman's tenderness and insight, a man's power and experience, and withal the literary skill and exquisite workmanship of a polished man of letters.

"Incidentally he touches upon one or two points of a theological nature, and for this reason it was sought to suppress the book, and the effort would have been successful but for a happy accident which enabled Mr. House to secure a friendly publisher in the firm of Belford, Clarke & Co. There is no novel recently written that deserves such careful reading. There is not one more thoroughly interesting, more effective, more genuinely progressive, and if there has been one of recent date that is its equal in finish and artistic ability, I have not chanced to read it.

“Every liberal-minded person will wish to read it when I say it was sought to suppress it by the board of missions, and that they do not dare attempt to answer its brave and effective exposure of some of their doings in the Lord’s field. Every woman should read it, for it is the sweetest and most tenderly appreciative work possible in its dealings with the trials of a pure young girl, whose mental development has endangered her peace of mind and comfort of body in the narrow limits of the sphere assigned her, and under which she is compelled to live.

“It is a plea and a protest so strong, so simple, so tender, and withal so gentle, that, although it claims to be but the story of one little maid in a distant land, it is the story of many little maids in every land. I would not have it inferred from what I say that the book is either a theological treatise or an equal-rights argument. It is simply and solely, so far as its rank goes, a story. It is no more an argument than was ‘Adam Bede,’ or ‘Bleak House.’ It is no more a theological treatise than ‘The Scarlet Letter,’ but the missionary board took exception to it as it appeared in the *Atlantic Monthly*, and found means to frighten Houghton, Mifflin & Co. into submission to their desires to see the book suppressed. But the story of this outrage is told most effectively by its gifted author in a postscript to the book itself, and a most striking commentary it is upon free speech and free press in this country.

“The board of missions did not attempt to *answer* it — in so far as it purported to give an account of some of their doings in Japan, where the author then lived — but to force a great publishing house to suppress it. And they succeeded in so far as that they found means to control those publishers. I have had the pleasure of seeing a somewhat long and interesting correspondence on the subject, and I do not hesitate to say that, in my opinion, it is the most dangerous and serious case of attempted subjugation of the press and of free speech by the pulpit that I have yet known to occur in America. For the book is only a novel. It makes no pretence to be history. It is a work of fiction by a gifted and cultured man. Has the time come in America when, in such a work, the author may not even refer to certain abuses of which he was an eye-witness, unless he first asks permission of some body of ecclesiastics who are too holy to be even criticised in a novel? Drop ‘Robert Elsmere’ and ‘John Ward, Preacher,’ and ‘The Story of an African Farm,’ long enough to read ‘Yone Santo,’ which is written with far more literary skill than any of them, and see if you think it a book to be suppressed, or that Americans can afford to stand by while it is done and say nothing. The book is written with such depth of feeling that from the first page to the last one is touched to the quick, and one’s sympathies enlisted for those who suffer or are tried beyond their strength, wheresoever they may live, whomsoever they may be — and yet this is the book the board of Christian missions tried to suppress! There is not a line in it, from first to last, that is not for the uplifting of those who are weak, for the encouragement of those who aspire, for the condemnation of those who are cruel or

wicked or hardened—and this is the book the board of Christian missions tried to suppress.”

A regret was expressed by the late Laurence Oliphant that the beauty of Japanese life should be disturbed by Western influence. Others seem to have a similar idea, as the *Pall Mall Gazette* says:—

“A number of eminent American ladies, headed by Mrs. Cleveland and Mrs. Garfield, have addressed an open letter ‘to Japanese women who are adopting foreign dress.’ The writers say that as Japan is rapidly taking rank with other nations of the earth in all that pertains to western civilization, it is not strange that foreign innovations have at last reached woman and her attire. If the ladies of Japan have made up their minds to adopt western female dress in its entirety it would be useless to urge them not to do so, but the writers of the letter are anxious that they should first know that those who have studied the subject hold that there is great need of improvement in certain particulars. From the standpoint of beauty, grace and suitability (the letter goes on), Japanese dress, modelled after the best Japanese standards, is both elegant and refined, and it would take years for Japanese ladies to adapt to themselves and wear with equal grace a costume to which they are entirely unaccustomed. As to economy, European dress, with its ample skirts and trimmings, requires a large amount of material, and even if native stuffs are used the expense of the costume will be greatly increased, to say nothing of the change and expenditure in household furniture necessary if western dress be adopted. Foreign carpets, chairs and tables must be added to foreign dress and shoes, and Japanese household interiors, now held up to the world as models of grace, simplicity, and harmony, will have to be entirely remodelled. But it is to the relation of foreign dress to health that the attention of Japanese ladies is especially directed. Heavy skirts, dangerously close-fitting dress bodies, ‘the insidious custom of wearing corsets, far more direful in its consequences than the Chinese custom of compressing the feet of women,’ are all commented on; and all these observations are made ‘that Japanese ladies may be made aware of the dangers in such a course before adopting foreign dress, and that they may be led to stop and consider well before doing what will affect, not only their own health, but that of their sons and daughters.’”

That something worse than this comes with Western influence to the Japanese is shown in the following extract from a publication of Dr. G. Von Langsdorff given in the *Neue Spiritualistische Blätter*.

“A MISSIONARY writes from Japan, with reference to the results of Christianity (or rather of the orthodox exponents of Christianity), as follows:—

“‘They (the Japanese) grieve over the fate of their departed children, parents, and relations, and often give vent to their grief in bitter tears. They ask if there is no hope for them, no means by prayer to release them from eternal torment; and I am obliged to answer them, None! absolutely none! Their anguish on this account acts sadly on their spirits, and they cannot overcome their grief. They ask re-

peatedly if God then cannot release their fathers from hell, and why punishment must endure to all eternity? I, myself, frequently cannot refrain from tears at seeing these beings, so dear to my soul, suffer so terribly. I am convinced that similar emotions are experienced in the hearts of all missionaries, to whatever church they may belong.'

"What spiritual directors must those be who drop poison like this into the hearts of the poor heathen, who previously prayed to the same God as they did themselves with their Christianity! Would it not be better to give up altogether the whole costly work of missions, with no fruit but such as this, whereby God is represented in the light of a revengeful demon? What a false idea must these heathen form of the religions of the civilized world who profess to thank Christianity for their culture! Is it to be wondered at that we hear from African missionaries that the heathen are far more ready to become converts to Mahomedanism than to Christianity, because the European languages are full of oaths (*Fluchwörter*) and have introduced drunkenness and deadly weapons among them, while the Arabic tongue and habit are much more in accordance with holiness?"

Woman Rule in Oskaloosa, and Progress of the Sexes in the United States and Elsewhere.

THE *Chicago Tribune* says: "A year ago this pretty little prairie hamlet set the country agog by inaugurating a petticoat municipal government. Such a thing had never been dreamed of except by a few sour old maids who, failing to catch a husband, tried to complete the wretchedness of their existence by forcing their sex into trousers. That the ideas of these spinsters would ever take a serious form did not occur to any one until the legislature of Kansas apparently made itself a laughing stock by passing a bill that gave to women the right not only to vote but to hold municipal offices as well, and Oskaloosa simply gave the world a forcible interpretation of the suffrage act by electing a female mayor and a council entirely composed of women.

"As soon as they were elected, without any flourish of trumpets, the mayor and council began their official duties. That they have discharged them without fear or favor is clearly manifested in the fact that they have made enemies as well as friends. Many obstacles confronted them in the beginning, the most perplexing of which was that the town was in debt and there was only eighty-five cents in the treasury. Another obstacle was that the marshal would not enforce the ordinances, but that was overcome when Mayor Loman promptly removed him and appointed a man upon whom she could rely.

"Then began such a crusade as never before had been known. It was found that the ordinance relating to Sunday closing was not observed. Out went an order to the marshal to arrest any merchant who was caught selling goods Sunday. The hotels, livery stables, and barber shops alone were permitted to remain open, and druggists were allowed to sell medicines. The sale of cigars and tobacco Sunday

was entirely prohibited. The proprietor of a bakery and ice-cream saloon asked permission to keep open, but it was refused. Consequently the Sabbath is now rigidly observed in Oskaloosa.

Then the mayor and council turned their attention to bad boys. For years the young toughs of the place had been allowed to loaf about the streets at night, and they had cut up all sorts of capers, such as moving signs from one place to another, and rolling grindstones from in front of hardware stores to private residences. A proclamation was issued commanding all boys under eighteen years of age to be off the streets at 8 o'clock in the evening under penalty of arrest. Since then one cannot find a boy after that hour with a search warrant. The ladies were greatly exercised over the subject of tobacco chewing, and looked carefully through the statutes for an ordinance that could be used to stop men from squirting tobacco juice on the sidewalks. They failed to find one, but some of the ladies were of the opinion that the ordinance relating to public indecencies would cover the nasty nuisance. They asked the city attorney what he thought about it, and he told them that tobacco chewing was a personal liberty and beyond the reach of municipal legislation. The ladies were somewhat disappointed, but did the next best thing they could, and that was to personally request every tobacco chewer in town not to expectorate on the sidewalks. This had just as much, if not more, effect than an ordinance would, for the men are so respectful of the wishes of their female guardians that they unhesitatingly complied with the request, and now a lady may fearlessly sweep her skirts over the sidewalks without any danger of having them stained with filthy nicotine. Some of the men have 'sworn off' chewing. Although some of the merchants were disposed at first to be a trifle ugly when the mayor and council began enforcing the Sunday observance law, they soon cooled down, and it was not until the ladies passed an ordinance relating to horses, that any decided opposition was met. On one corner of the public square, and nearly opposite the office-window of Mayor Loman, there stands a big, red barn. This barn is owned by A. J. Buck, proprietor of the Jefferson Hotel, and owner of the finest breeding stallion in the county. One night an ordinance was introduced in the council prohibiting stallions from being kept within the corporate limits under a penalty of a fine of \$20. The ordinance was unanimously carried. It produced a sensation, and for the first time during their executive career the ladies were roundly criticised. Mr. Buck was in a rage. Procuring an attorney, he filed a bill in the district court for an injunction, and at the same time presented a petition signed by nearly all of the prominent business men asking that the council rescind their action. The night that the petition was brought in the council chamber was filled to overflowing, and Mr. Buck's attorney made an oral argument against the enforcement of the ordinance. Mrs. Hamilton and Mrs. Balsley answered him, and the logical and determined manner in which they overwhelmed every point of the lawyer's argument won for them a wide degree of admiration. Finding the women obdurate, the lawyer went before the district court, and was again

defeated, Judge Crozier deciding the case in favor of the women. The written opinion of the judge is a novelty in the way of judicial literature, but it cannot be reproduced in the columns of a newspaper. The ladies also met with bitter opposition on the part of a few citizens while making necessary sidewalk improvements. For ten years little or nothing had been done in the way of sidewalk repairs, but the women went to work with a will, and to-day there is scarcely a bad sidewalk in the town. M. L. Critchfield, a rich merchant, fought them vigorously. He owned an entire block in the heart of the town and the council demanded that he place a sidewalk in front of it. He refused. They warned him that unless he complied at once they would construct the walk and compel him to pay for it. Still he refused, and the plucky little women got a force of carpenters and themselves personally superintended the work. The walk is down, but Critchfield has not yet paid, and he declares that he won't. In order to get the best of the women, he has sold to his son a ten-inch strip of the block, running from one end to the other and abutting the sidewalk. Adjoining and running parallel with this strip he sold an eighteen-inch strip to his wife, his intention being to force the council to pay for the walk themselves, as they will be unable to collect payment by assessing the property. The ladies are not in the least disconcerted, and say that the battle will be fought in the court. The result of these controversies is that Critchfield and Buck have organized an opposition, and are now laying their plans to prevent the women from being re-elected this spring. That they will again suffer humiliating defeat almost goes without saying, for the women have already opened their campaign, and, as they have a large majority of the citizens with them, they feel confident of victory."

The election has been held and the women have won.

HOW WOMEN OUTLIVE MEN — DO CITIES PRODUCE MORE GIRLS THAN BOYS? — In 1880 there were fifty millions of people in this country, and about 882,000 more males than females. That was only because more males were born; the females live the longest. Of the centenarians 1,409 were men and 2,607 were women.

The boys start out nearly a million ahead and are in the majority until the sixteenth year, when the girls are a little more numerous. Sweet sixteen is a numerous age, anyhow. After that, first one and then the other is in the majority, the girls gradually gaining after thirty-six, and leaving the men far behind after seventy-five. To balance this longevity of the females, in almost every State a few more boys are born; not many more, but almost always a few. It is astonishing to see where the census gives thousands and hundreds of thousands of boys and girls under one year old, there are, with one or two exceptions, always a few hundred more boys, and only a few hundred more.

In only six of the forty-nine States and Territories are more girls born, and in these States they are very slightly in excess — from eleven to eighty. These exceptions are Arizona, Delaware, Florida, Louisiana, Montana, and North Carolina.

The fact that the females are in the majority in all the original thirteen States but Delaware and North Carolina, especially in Massachusetts and New England, has created the impression that there is something in the climate or in the people that produces more women than men. This is a popular but egregious error. In Massachusetts there were in 1880 437 more boys than girls under one year of age. The males are in the minority in almost all the Eastern States, because many of the young men go West. All over the West there is an excess of men, and those who are not foreigners have been withdrawn from the States farther East. In the new States and Territories this is most noticeable. In Idaho, for instance, there are twice as many males as females, but the male infants are only a little in excess of the females.

The West is drawing heavily on the manhood of the East. From this all the old States have suffered. Massachusetts seems to have lost more than any. There are parts of northern Ohio which are portions of New England removed. Massachusetts shows the loss and Ohio shows the gain.

Another curious fact is that while all over the country more boys than girls are born, in cities and towns there are more girls.

Between the ages of five and seventeen inclusive there are 4,680 more girls than boys in New York county, 1,708 more in Kings county, 2,725 more in the city of Baltimore, 1,013 more in Suffolk county, Mass. (Boston), 2,009 more in Cook county (Chicago), Ills.; 2,131 more in the city of St. Louis, 1,971 more in Philadelphia county, and 2,633 more in the parish of New Orleans. All these cities except New Orleans are in States where more boys than girls are born.

In Georgia there are 137 counties, and in all but 26 of them are more boys than girls. These 26 counties include the 11 large towns and cities. Strange that not one of the cities should be left out. Stranger still, the excess of girls is about in proportion to population. Savannah leads off with 528 more girls than boys; Atlanta, 385; Augusta, 304; Macon, 154; Columbus, 131; Carter'sville, 123; Rome, 50; Athens, 50; Albany, 16; Griffin, 11, and Americus, 7.

Savannah, though she has a somewhat smaller population than Atlanta, has a larger excess of girls. This seems to be peculiar to old cities. It is so with Baltimore, New Orleans and New York. The excess is greater in New Orleans than anywhere else. Is this a peculiarity of the French? — *Philadelphia Times*.

WOMEN PHYSICIANS IN RUSSIA. — Prof. Dujardin-Beaumetz, of Paris, says: "Many women physicians (750 out of 15,000) in Russia occupy this position of *Zemski-vratsch*, and the communes have nothing but praises for their female practitioners. They maintain that these medical ladies are distinguished for the zeal and devotion they bring to their work. In Russia the ladies take to medical studies with much enthusiasm and with an exalted sense of the duties and responsibilities pertaining to the profession."

WOMEN DISSECTING. — The Cincinnati *Enquirer* gives a very graphic description of women in the dissecting-room, from which we

quote a few sentences: "On the common wooden table lay a corpse. It was that of a woman past middle age. Around it stood seven women, whose years ranged from 18 to 35. They wore long aprons that came from their necks to their heels, their bonnets were off, and they were eagerly working over the remains with their heads bent close and their nimble fingers moving back and forth as if they were picking out nuggets of gold.

"The women were dissecting. The scene was in the garret of the Female Medical College, on George street. A small cannon stove at the foot of the body warmed up the room.

"A noticeable feature of the dissecting-room was that the women all appeared in earnest. There were no jokes, and each seemed bent on learning, no matter how disagreeable the work. Several of them had been nurses and were used to the sick, the dead, and the dying, and some of them had the appearance of women who would scream at a mouse or go into hysterics at a ghost.

"'Doctresses do well,' said the dean, Dr. Reed, as he passed rapidly through the room. 'Why, a young lady who graduated two years ago, and who was a fine anatomist, settled out in Washington Territory, and now she writes me that she has saved \$3,300.'

"'Yes, but this handling of dead bodies — there's something ghastly about it, especially for a woman.'

"'No, there is not — not a bit of it. That is all mawkish sentiment. There is no reason why a woman should not make as good a surgeon as a man, with perseverance and intelligence. Why, the ruler of Hayti was operated upon by a woman surgeon a few months ago in Paris. And the time is fast approaching when to ladies will be delegated certain delicate surgical operations, which possibly they may be fitted to dexterously perform.'"

It was at Cincinnati in the Eclectic Medical Institute, over forty years ago, that I had the pleasure of declaring our medical college open to women. That was the first opening of a medical college to women. When I proposed their admission our faculty were unanimous. Such was the spirit of a liberal school.

WOMEN IN FRUIT-GROWING. — In the course of his article in the *Nineteenth Century* on "The Fruit-growing Revival," Mr. Morgan (the editor of the *Horticultural Times*) makes the following remarks on fruit-growing as a new field for women's industry: "A woman is at home in a garden. The physical work connected with dressmaking, telegraphy, typewriting, and all the other departments of labor open to women is much heavier than is required for the bulk of horticultural operations. In growing flowers, for example, the minute care and attention necessary are by no means unfitted for women, while in fruit-growing the same remark applies to a great extent. The healthfulness of horticultural occupations is well known, and even working in hot-houses does not, with ordinary care, perceptibly affect gardeners, who are notoriously long-lived men. There is absolutely no reason why the fruit-growing extension movement should not open up an avenue of employment for women; and it is significant that among the applications for admission to the Horticul-

tural College at Swanley at its opening were several ladies. In America there are, according to the statement of a Chicago florists' paper, over sixty-two thousand women engaged in the cultivation of fruit, while some of the most successful 'orchardists' of California are of the same sex. From my own observation I find that women are more successful in fruit-growing than men; they have more of the 'divine quality of patience,' as Jeremy Taylor puts it. The most successful fruit-grower I am acquainted with is the wife of a friend; while yet again in bottling and preserving surplus fruit—an important branch of profitable horticulture—women are much more expert than our own sex. There is a great opening for the utilization of female labor in the 'art that doth mend Nature,' and I trust that we shall soon see a training class in horticulture attached to South Kensington and other educational centres."

Blind People that See, and Open Eyes that do not See.

THE abundant demonstrations of clairvoyance throughout this country in public and in private have not enabled the myopic colleges of medicine to know and recognize its truth and value. They are in the condition of the man who said "I would not believe such things if I had seen them myself." They boast of their fidelity to science, and yet in this matter they have no more fidelity than the Paduan professor who refused to look through Galileo's telescope. The allopathic medical colleges are as incapable of recognizing clairvoyance exercised by one who is not a collegian, as of recognizing the cure of what they have called a cancer when it has been cured by one who does not bow to their authority. To have eyes and refuse to see is their chartered privilege. The time may come when the State will be tempted to take away the charter of a college that wilfully shuts its eyes against scientific facts.

As if to deprive them of every possible excuse for such a crime against science and humanity nature is continually bringing before us examples of vision independent of eyes and of solar light. To the cases of Henry Hendrickson, of Chicago, and Coyl, of Detroit, who have good vision without eyes (see *Manual of Psychometry*, third edition) we may now add that of Marcus Josselyn, of Boston, the blind trader, described in the *Boston Globe* of recent date as follows:—

BLIND AND YET SEES.—"A stone-blind man whose vision is perfect. A man who lost his eyesight 35 years ago, and wouldn't recover it if he could. A man who says seeing is quite unnecessary and a hindrance to the full enjoyment of life. A man who gets along in the world much better and makes more money than many persons with two good eyes.

"Many of the readers of the *Globe* have doubtless seen around the South and West Ends of Boston a thick-set, medium-sized man, apparently about 40 years of age, with oval face, blonde mustache and genial expression, walking along with confident step, carrying a cane and dragging behind him a black valise on little wheels. He

keeps to the right of other pedestrians, turning out for all obstacles, picking his way easily through dense crowds, and when he comes to a crossing, picking up his valise and carrying it to the other side, when he sets it down, and continues his course. At the first glance no one would think he was totally blind, but if you look sharply and notice the peculiar carriage of his head, and especially if you see the incessant motion of his restless eyeballs, you will be convinced that the physical sense of sight is wholly lacking.

"This man is Marcus H. Josselyn. He lives at 184 Eustis street, in neat and tastefully-furnished apartments. Every week-day morning he starts out with his valise to visit his customers. He has his regular routes and calls on each of his 1,000 patrons regularly once a month. His business, which has grown to its present proportions as the result of twenty years' hard and systematic work, is the selling of needles, thread, tape, safety pins, corset laces, and 'such like' articles so dear and so necessary to the feminine heart. He derives a snug little income from his business.

"Mr. Josselyn knows the streets of Boston as well as any policeman, and can find his way around the town as easily as any herdic-driver. He can start from his home and go on foot by the most direct way to Charles street, for instance, without making any inquiries; or he can walk straight home from Bowdoin square without asking anybody the way. In the same manner he goes direct to the houses of his customers, no matter where they live.

"Mr. Josselyn was one day going along the sidewalk, when he suddenly stopped, picked up his valise, went out into the street, walked eight or ten steps and then returned to the sidewalk to resume his course. Some workmen were watching him, and one of them, more amazed than the rest, called out:—

"Begorry, sor, if yez blind, how did yez know a pile of coal was a-lyin' on the sidewalk?"

"Mr. Josselyn did not know anything about the coal that obstructed the sidewalk, nor could he explain to his questioner how it was that he was able to avoid it as well as if he had seen it. On another occasion, he was standing in front of a building, when he suddenly stepped backward close against the wall. The next moment a huge mass of snow fell down from the roof right upon the spot where he had been standing. The blind man had not been warned by the rustling of the snow on the roof, but in a very different manner.

"He was stopped one day on the street by a man who said:—

"See here, sir, they say you're blind, but I've been following you for an hour and watching you closely. If you were blind you couldn't get along as you do, never running against anybody or anything, walking fast and always stopping at the right house without hesitating. I don't believe you're blind. It's true I never saw eyes like yours except in a blind man, but then that continual rolling of the eyeballs must be simply a trick of yours. Now you might as well be frank and tell me all about it.'

"But Mr. Josselyn very properly refused to gratify the idle curiosity of a stranger who had insulted him, and so he merely assured him that he was in reality as blind as a bat.

"A *Globe* reporter recently visited Mr. Josselyn at his home, not to satisfy himself in regard to his blindness, but to ask him how the world really looked to a blind man and inquire what mysterious sense it was, what subtle faculty, what unerring intuition, which supplied the deficiency of physical sight.

"'O, I'm not blind,' said Mr. Josselyn, cheerily, 'and I don't like to have it thought that I am. I see as well as anybody, but in a different way. Not clairvoyantly, but actually, although not with my own eyes, for they are sightless. Others see for me, and I use their vision. They are with me all the time.'

'It may not seem very probable or even intelligible to you,' said Mr. Josselyn in reply to the reporter's inquiry, 'but the only explanation I can give is that my guides are spirits. It is they who see for me and keep me out of danger. How they are able to do it is as great a mystery to me as to you. But of their actual existence I have no more doubt than of my own. And how could I doubt, with the thousand daily proofs of their presence? In walking along the street or anywhere else, if I should turn to the left to avoid an obstacle, I feel a pressure on my right shoulder just as distinct and real to me as you feel the weight of my hand on your arm,' continued Mr. Josselyn, as he touched the reporter's arm. 'It is a purely physical sensation, the same that I feel when touched by a mortal hand. The nerves are affected in precisely the same way. If I ought to turn to the right, the pressure is on my left shoulder. If it is necessary to stop and stand still, I feel the invisible barrier right in front of me, making it impossible for me to go on until it is removed.'

"'You may think it all a hallucination that has no existence outside my brain, but it is a hallucination with a practical value upon which I can always depend to lead me if I yield myself up to it. Some days, when I am feeling dull or insensible, I am not as susceptible to the warnings, and when I depend upon myself alone, disregarding the external influences, I get into trouble.'

"Mr. Josselyn went on in a most entertaining way to explain why the senses are superfluous things anyhow, basing his reasons on the well-known metaphysical doctrine of idealism. 'Nothing really exists but mind,' he said; 'all the seemingly solid and actual things of this world which you see, and hear, and touch, and taste, and smell, are only appearances; they are not real; they constantly change; only that which is permanent and eternal has reality. This is mind or spirit, and you cannot apprehend it with any of the physical senses. Man would be just as happy without his five senses, and I am a great deal happier than I should be with my sight restored, for the illusory nature of the things we perceive with our physical eyes would blind or confuse my spiritual vision.'

"All this was way, way beyond the reporter's comprehension, who has to hustle every day for news, chiefly among 'the seemingly solid and actual things of this world,' and would generally get left if he looked elsewhere. So he changed the subject and asked Mr. Josselyn about the contents of his valise, how he could find the

articles so easily and knew when a package of needles or a spool of thread was out of its place.

“‘It’s simple enough,’ he replied; ‘the secret of it lies in strict order and in a good memory. I have a place for everything, and I always put everything in its place and remember it. These little notches on boxes of the same size and shape enable me to distinguish them as readily as you could with your eyes. I carry in my head the exact position of the seventy or eighty little receptacles in my valise, which is not difficult if one has a good memory. In the same way I remember where each one of my thousand customers lives.’

“Mr. Josselyn, having lost his sight when he was only five years old, has not a very vivid recollection of how external objects look to persons with sight. He says he remembers the appearance of the caterpillar crawling along the ground, and also how the water looked that was churned by the wheels of the ferryboat. Of color he has no clear conception. Besides being a good business man Mr. Josselyn is a fine musician, playing the piano with exquisite feeling. He is what Spiritualists call ‘a sensitive,’ and perceives a great many things by a finer sense than that of hearing or seeing. Mrs. Josselyn says he can generally tell when he comes home in the evening whether any one has called on her during the day, and often who has called.

“‘Yes, and before I get into the house I know your state of mind, and how you are feeling,’ he said.” — *L. M.*

MEMORY OF THE BLIND.—The facility with which Mr. Josselyn handles his valise of goods may be illustrated by an example of similar memory in a blind boy of Pineville, Nevada, described as follows in the *Esmeralda News*: “There is a totally blind young man in Pine Grove, Esmeralda County, who has acquired powers that in a measure compensate him for his misfortune. Pine Grove is situated in a deep and narrow canyon, surrounded by high mountains, and there is not a landmark within a radius of ten miles, that, if required to do so, this young man could not walk up to. He works in the mines as pick-boy and general roustabout, and at times runs a car. In that section every one is more or less familiar with the working of the mines, and knows that there are many cross-cuts, inclines, etc., in every mine. The blind boy if ordered to any portion of the mines to secure any tool will accomplish the errand in as satisfactory a manner as would any of his fellow-workers with a lighted candle and good sight to aid them. From the centre of the town to the house where most of the men lodge it is quite a long distance, and on dark nights this young man, deprived by a seemingly hard providence of so great a blessing as sight, is depended upon to guide the men safely home, which he does, notwithstanding that on each side of the narrow trail there are many prospect holes and old cellars.

Vision without the use of the eyes is a common fact in somnambulism, whether produced artificially or occurring naturally. A recent case at St. Joseph, Missouri, has attracted the attention of physicians, who are mystified as usual, for in all their medical education they get no explanation of this class of phenomena. All they can do is to call it a case of neurosis, or some nervous affection.

The boy, twelve years old, is the son of a farmer named B. F. Robertson, living four miles from St. Joseph. The newspaper account says: "Three months ago the peculiar symptoms were first noted, when the boy fell asleep one day while playing. Afterward it was an every-day occurrence for him to go to sleep while standing up or lying down. Members of the family say that whenever he would fall asleep in this way they would attempt to wake him, but it would be of no avail, as he could generally sleep for three or four hours and wake up on his own accord. He seems while sleeping to be in a mesmeric state or condition, knowing everything that is taking place around and about him. When the boy goes to bed at night, he no sooner lies down than he is to all appearance sound asleep, but in a few moments afterward he will arise from the bed and commence perambulating through the house. He does not confine his sleep-walking to the house, but has been found at the barn, 200 yards away, feeding the horses, although apparently in a sound sleep, out of which he cannot be awakened. He is watched, but allowed to wake at his own will.

"W. I. Heddens, the attending physician, has this to say of the case:—

"The disease is a nervous one. At all times I find that the action of young Robertson's heart is irregular. It seems as though it was impossible for the boy to lie down without going into this mesmeric or sleeping state. I noticed that when I placed him in my operating chair and pushed it back, bringing his head on or near a level with the body, he immediately went into this sleepy state. From appearances and the actions of the patient, he has too much blood in the brain, causing it to become congestive. It is a question, I think, whether or not the blood is not thrown there too rapidly or away too slowly. When the boy is in this hypnotic state, he seems to be perfectly conscious of everything going on about him, but nothing wakes him up. He seems to be perfectly under the influence of the person talking to him. Yesterday, when he was in the office lying in the chair, I handed him a string and told him it was a fishing line. He understood me, and pretended as though he was fishing with it. From all appearance, he has not the least particle of feeling in his body, and you can stick a pin in his flesh anywhere without his giving evidence of having experienced pain. I believe the case curable, and think the boy is improving, but it will be some time before he is entirely well.'

"The father says the boy is frequently found fast asleep while standing on his feet. During his sleep he can go to any part of the farm and find his playthings as he left them scattered around while awake. One day last week he sat down in a chair and immediately fell fast asleep. In this condition he went to a cupboard, got out a cigar which he had seen there when awake, got a match, came back to the chair and lit it sitting there asleep, smoking until he had consumed the entire cigar. It did not make him sick, although he had never before had a cigar in his mouth. The boy is in every other way as healthy as any child, and it is a hard matter, according to the physicians, to account for his being afflicted in the manner in which he is.

The balance of the family are in perfect health, and none of them show any signs of being of a nervous disposition. The boy it seems cannot keep these spells off. He is brought to the city for treatment once a week, and his physician, Dr. Heddens, is of the opinion that in a few months he will be all right again. In all the boy's sleep walking, which occurs every night to a certain extent, he has never once hurt himself in any manner, but walks around the different rooms of the house, over the farm, and all through the barn, among the horses, as well as any one with both eyes open. The boy has never been sick to amount to anything, and was never subject to epileptic fits or anything of the kind. This makes the case even more strange."

Such phenomena depend upon that portion of the brain lying near the posterior end of the sockets of the eyes. A square inch of the surface of the brain in each of the temples, lying an inch behind the brow, and the portion of the brain contained between these two localities contain the central structure involved in such cases. This region closes the eyes and gives spiritual or clairvoyant perception. It makes a passive subject, and gives a dreamy imagination subject to illusion, as well as an intuitive perception or clairvoyance of wonderful power.

The proper way to remove such a condition would be dispersive passes upward and backward from the temples, and also from the epigastrium. If this should fail, which is not probable, a stream of hot water directed against these localities would be appropriate, and finally an electric current of moderate strength might be passed from the epigastrium to the shoulders and hands, or a very gentle current passed from the temples, at the spots mentioned, to the spine.

Miscellaneous.

"MORS ET VITA." — The recent death of Justice Matthews, of the Supreme Court, with whose life I was familiar from boyhood, reminds me of brevity of human life. Still more impressively was it realized in the death of our friend, PROF. R. F. HUMISTON, in Boston, in his 68th year—a gentleman of fine scientific attainments and practical ability, recently engaged in superintending the scientific arrangement of the Hotel Flower. Prof. H. was a gentleman of noble and imposing presence and exalted moral principles, one whose equal is rarely found. What a pity that lives so noble as his has been should be cut short for want of that vigilance against disease which should be impressed on all, but which is observed by few. It is impressive to find that the friends who are going are younger than myself. My young schoolmates, the two youngest sons of Henry Clay are gone; John died but a few months ago; A. E. Newton, a well-known and estimable writer on spiritualism and education, died in the second week of April from pneumonia. The medical faculty whose lectures I first heard fifty-four years ago have all passed away, and the colleagues with whose efficient aid the parent school of American Eclecticism was established at Cincinnati have all long since passed away. It is pleasant to remember the solid, dignified

and impressive teaching of Prof. I. G. Jones, the prompt, diversified and intuitive talent of Prof. B. L. Hill, the sturdy and honest manliness of Prof. T. V. Morrow, and the acute profundity of thought and learning of Prof. H. P. Gatchell, one of the clearest minds I have ever met. They all bade fair for a longer life than mine. It is to the study of the human constitution that I owe a more successful avoidance of the causes of early death. That study will in time be for all mankind, and it will make a century a common period of life, but centuries must pass before this can be realized. Meantime the College of Therapeutics is my first systematic effort for the triumph of hygiene.

MRS. BUCHANAN.—The severe illness of Mrs. Buchanan from nervous prostration through the month of February has interfered with her correspondence. Her health is now greatly improved.

VERIFYING PSYCHOMETRIC OPINIONS.—President Harrison's course since the inauguration has verified the psychometric opinion. He is honest, firm, decisive, strongly partisan, but not at all magnetic or attractive. In his appointments to foreign missions he has made some which none but a partisan would have made. Fred Grant, whose singular imbecility and incapacity were made known to the business men of New York at the time of the Ward frauds. Murat Halstead, of Cincinnati, a specimen of the most violent and reckless style of political editors, who was consequently rejected by the Senate, and Whitelaw Reid of the *New York Tribune*, sent to France. Mr. Reid succeeded the lamented Horace Greeley, and all the noble characteristics of the *Tribune* under Greeley were reversed by its character under Reid. The *Tribune* through the whole of Reid's control has manifested a character which entitles it to the honor of being called "the Satanic press,"—a press without a conscience. The opposition to Mr. Reid did not defeat his confirmation. At a meeting of the Boston Central Labor Union, April 14, "a two hours' discussion occurred on the appointment of Whitelaw Reid as minister to France. All denounced the appointment, and claimed that the Republican party and President Harrison did not regard the interests of the American working people when the greatest enemy of organized labor in this country was appointed minister to France. Resolutions denouncing the appointment and demanding his recall were adopted.

PREDICTIONS.—A lady of fine literary reputation writes to the editor: "In the course of my more than seven years before lyceums, my fortune has been volunteered me several times by clairvoyants, fortune-tellers, and astrologers, and in every case the predictions were verified. You know Dr. Draper says, "There is not a star, however distant, whose beams have penetrated our atmosphere that is without its effect upon it." One thing all these occult seers insured me was perfect health and long life, which is already verified."

THE WORKING WOMEN'S PROTECTIVE UNION is the name of an association in New York, which for over twenty years has protected poor women from fraud and collected the wages due

them, the officers serving without pay and giving money as well as service. W. H. H. Moore is President, Mrs. M. J. Creagh, of 19 Clinton Place, Superintendent, and John H. Parsons, Esq., their efficient and generous lawyer, who gives gratuitous service. "Within the last twenty-five years (says the *Sun*) nearly 12,000 claims have been prosecuted and more than \$50,000 collected, in sums ranging from 25 cents to \$500, and employment has been furnished to 50,000 women and girls. Within the last year the work has greatly increased, notwithstanding that the power of the society has become so widely known that collections are made with greater facility and fewer suits. Working women have learned to know and trust their mighty and sympathetic friend."

CO-OPERATION.—"The experiment in profit-sharing which Mr. John Wanamaker, of Philadelphia, is making is one which will be watched with much interest. It marks a new and fraternal era in the labor question, when four thousand employes are called together to receive the report of their principal, and to learn the share which they are to enjoy in the profits of the establishment. As a result of the first year, over fifty-nine thousand dollars have been distributed in monthly dividends, in addition to the weekly salaries. Ten thousand dollars have been paid over to the trustees as a pension fund for the permanently disabled, whether by reason of old age or accident in the service. In addition to this, the balance divided in annual dividends amounted to forty thousand dollars."

PROGRESS OF WOMEN.—"The new Woman's College in Baltimore claims that its facilities for physical training are superior to those offered by any woman's college in the world. The gymnasium is a three-story structure, covering four thousand square feet. It has a large swimming-pool, a bowling alley, walking track, bath-rooms, chest weights, and many other appliances designed especially for women.

In France, according to the *Evening Post*, "At this moment the public is occupied with the attempts of women to enter the learned professions. The Parisians were startled a few weeks ago by the application of a girl in Brussels, who had taken her degree in law, for admission to the bar, which the court denied. More recently in Paris a very pretty and very clever Mlle. Schultze read a thesis when graduating at the Medical school, on the practice of medicine by women. She had been a very brilliant student and her thesis was very able and was listened to with great interest by a crowded audience.

"Dr. Charcot, famed for his experiments in hypnotism, answered her, denying most of her conclusions, but complimenting her highly, in thoroughly French fashion, on her beauty. The public is, however, apparently on her side.

"Conservatives are still further alarmed by a bill now before the chambers giving women who are at the head of business houses the right to vote at the election of the judges of the tribunal of commerce who pass on disputed points arising out of business transactions."

MRS. HELEN M. WINSLOW makes a strong plea for industrial education for girls in *Wide Awake*. She thinks that in a few years there will be a work bench in the homes for girls, and carpenters and cabinet-makers, instead of pianists, will come to give them lessons.

DAMMING THE GREAT CANYONS.—No grander idea has ever been suggested than that proposed by our National Survey—to dam the canyons of the Rocky Mountains, in order to form vast reservoirs of water, that may be used as needed; to keep the arid lands of the great dry basins irrigated and fertile. The plan will, if carried out, be equally valuable in preventing floods in the Missouri and Lower Mississippi valleys. Dams can be constructed strong enough absolutely to regulate the spring flooding, retain the supply and feed it out slowly, as may be needed, all summer. We shall, by such works, not greatly surpass the engineering feats of the ancients.—*Globe-Democrat*.

“The plan of work,” says Prof. Shaler, “with reference to the irrigation of our arid lands, rests upon the fact that throughout the Rocky Mountain district even in the regions where the land is absolutely sterilized by the summer droughts, the winter rains are generally considerable in amount. The streams for a time flow an abundant amount of water, enough, indeed, to fertilize during the growing season a large part of the lands in the broad valleys which they traverse. In general, the project is to reserve from sale all the areas necessary for the formation of reservoirs in which the water may be stored, and to reserve also from private appropriation the paths to be followed by the canals which are to lead this water so stored in the uplands down to the valleys which are to be refreshed by it. The actual construction of dams, as well as of irrigation canals, will naturally be left to private enterprise. The preliminary computations made by Major Powell, indicate approximately that there may be won to agriculture in the arid region of the West by this method of improving the condition of the lands an area of somewhere near 300,000 square miles. When so adapted to the uses of man, this area will probably have a food-producing power at least six times as great as that now afforded by the tilled lands in the State of Illinois.

“Although the irrigation works of British India are of remarkable extent, and afford by the enhancement in the fertility of the soil of that country an agricultural basis for the life of many millions of people, it seems clear that these irrigation works of the United States which we are now beginning to foster will, in extent and national value, far exceed those of Hindoostan. In fact, it seems likely that they are to become by far the most extensive hydraulic engineering works which the world has ever known. They are to have an importance not alone with reference to the States in which they lie, but to the nation as a whole. The Cordilleran district of North America is, as is well known, one of the great seats of mineral wealth of the world. Hitherto this region has in the main afforded only precious metals or the more valuable of the lower grade of metallic elements, such as copper and lead. That part of the conti-

ment, however, is exceedingly well supplied with many of the lower priced mineral resources. It has been impossible to win these with profit on account of the scanty food supply due to the natural sterility of the land.

"In order to develop the mineral resources of the Cordilleran district in an adequate manner, it will be necessary to have cheap food and a large enough population. These elements of commercial development will be supplied by the system of irrigation upon which we are now entering."

TEMPERANCE IN KANSAS. — The success of prohibition in Kansas and other agricultural States seems to be shown by statistics from the friends of temperance, but Kansas has towns and cities as well as the Eastern States which will hold on to their favorite liquors. A private letter from a highly intelligent and reliable reader of the *JOURNAL* dated at Atchison, Kansas, says: "In agricultural districts the drug store has taken the place of the saloon and every village has its drug store. In the city the number of drug stores has increased, and much of the vilest stuff is sold for medical purposes — and they sell on every application. Several wagons are running our streets daily delivering intoxicants (beer, wine, whiskey) from orders sent to Missouri mostly by telephone. Sales are made in Missouri and delivered here, and also all over the State to private parties. The drinking is done in alleys and private houses. It trains young men — all classes — to falsehood in order to obtain the liquor. It becomes a school of hypocrisy and deceit. I think from what I know of public sentiment in Kansas, that to-day it is in favor of high license." On the other hand, Gov. Humphrey and Chief Justice Norton, of Kansas, say that Prohibition is a success.

The problem of checking a vice favored by so large a portion of the community is the most difficult one before us and elicits the most contradictory testimony. A large number of Iowa editors state in their correspondence with the *Boston Globe*, that prohibition in Iowa has not diminished drunkenness, and has been an injury to the State.

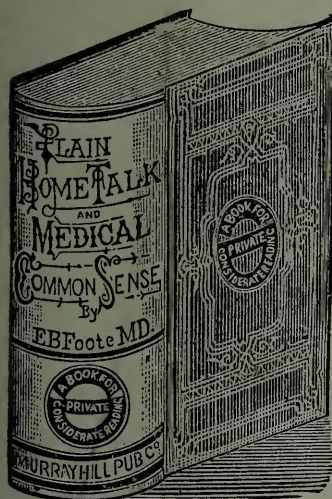
RELIGION IN GERMANY. — According to a letter written by a Lutheran clergyman to the *Independent*, the cities of the German empire are almost entirely given over to irreligion.

"The German capital," he says, "has now over one and a quarter million inhabitants; yet the number of congregations is only thirty-eight, and of the clergy one hundred and three. In the outskirts of the city, with a million of souls, there are only thirty-five ministers. In this way a Berlin pastor is expected to care for from twenty to thirty thousand souls. Comparatively, Hamburg is no better provided for; and Konigsburg with its one hundred and forty-five thousand Protestants; Stettin, with one hundred and twenty-five thousand, Magdeburg, with one hundred and eleven thousand, Breslau, with one hundred and eighty thousand, average at least ten to fifteen thousand souls for each pastor."

MEDICAL TYRANNY DEFEATED. — The efforts of medical bigots to procure additional restrictive laws have been very unsuccessful in the last four months. They have been defeated in Maine, Massachusetts, Rhode Island, Connecticut, New York, Ohio, and Wisconsin.

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MEDICAL FREEDOM.

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they shall be treated, and that all systems of practice shall have equal rights in public institutions. Every reader of the Journal should obtain at least a hundred signers to this petition for justice, freedom, and progress.

Dark Shadows of the Past.

A convention of the "National Reform" Association, was held in Pittsburgh, April 25th. *Deform* would be a more appropriate name than "Reform" for such an association. It wants to Christianize the United States Constitution, our Schools, and our Laws. If their numbers were greater they would be a dangerous class of bigots.

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The above engraving is an exact representation of Dr. R. C. Flower's new Palace of Health, which was opened early in March. It is the most magnificent and complete Home for Invalids in this country. The basement is devoted to baths of various kinds, and the proper application of electricity. In this institution it is intended to carry out the scientific application of magnetism and electricity, as developed and formulated by Prof. J. R. BUCHANAN; and in every way will the Institution be conducted in harmony with the most advanced thought and discovery in medical science. A large illustrated pamphlet will be forwarded on receipt of two cents to any applicant who addresses the

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